Micro-cosmographie.

OR,

A PIECE OF THE VVORLD DISCOVERED;

IN ESSAYES AND CHARACTERS.

The seventh Edition augmented.

LONDON,
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1638.

MVSEVM
BRITAN
NICVM

TO THE READER.

I Have for (once) adventured to play the midwives part, helping to bring forth these Infants into the world, which the Father would have smoothered: who having left them lapt up in loose Sheetes, as soone as his Fancie was delivered of them, written especially for his private recreation, to passe away the time in the Countrey, and by the forcible request of Friends drawne him;

passing severally from hand to hand in written Copies, grew at length to be a pretty number in a little volume: and among so many sundry dispersed Transcripts, some very imperfect and surreptious, had like to have past the Presse, if the Author had not used speedy meanes of prevention: When perceiving the hazzard hee ranne to bee wronged, was unwillingly willing to let them passe as now they appeare to the world. If any faults have escaped the Presse, (as few Bookes can bee printed without) impose them not on the Author, I intreat Thee: but rather impute them to mine and the Printers oversight, who seriously promise on the Re-impression

preſſion hereof, by greater care and diligence for this our former default, to make Thee ample ſatisfaction. In the meane while, I remaine,

Thine

ED. BLVNT.

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Micro-cosmographie

Or, A Piece of the World Characteriz'd.

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1. *A Child.*

IS a Man in a ſmall Letter, yet the beſt Copy of *Adam* before hee taſted of *Eve* or the Apple; and he is happy, whoſe ſmall practiſe in the world

world can onely write his Character. He is natures fresh picture newly drawne in Oyle, which time and much handling dims and defaces. His soule is yet a white paper unscribled with observations of the world, wherewith at length it becomes a blurr'd Note-booke. Hee is purely happy, because he knowes no evill, nor hath made meanes by sinne, to bee acquainted with miserie. He arrives not at the mischiefe of being wise, nor endures evils to come by foreseeing them. He kisses and loves all, and when the smart of the rod is past, smiles on his bearer. Nature and his Parents alike

dandle

dandle him, and tice him on with a baite of Sugar, to a draught of Worm-wood. He playes yet, like a young Prentice the first day, and is not come to his taske of melancholy. All the language hee speakes yet, is Teares, and they serve him well enough to expresse his necessitie. His hardest labour is his tongue, as if hee were loath to use so deceitfull an Organ; and hee is best company with it, when he can but prattle. We laugh at his fooliſh sports, but his game is our earnest: and his Drums, Rattles and Hobby-horses, but the Emblems, and mockings of mens businesse. His father hath writ him as

his

his owne little ſtory, wherein hee reads thoſe dayes of his life that he cannot remember, and ſighes to ſee what innocence hee hath outlived. The elder he growes, hee is a ſtaire lower from God; and like his firſt father, much worſe in his breeches. Hee is the Chriſtians example, and the old mans relapſe: The one imitates his pureneſſe, and the other fals into his ſimplicitie. Could hee put off his body with his little coate, hee had got eternitie without a burthen, and exchang'd but one Heaven for another.

2. A young raw Preacher

IS a Bird not yet fledg'd, that hath hopt out of his eſt to bee Cherping on a edge, and will bee ſtragling broad at what perill ſoever. His backwardneſſe in the V- iverſitie hath ſet him thus orward; for had hee not tru- nted there, he had not beene o haſtie a Divine. His ſmall anding and time hath made im a proficient only in bold- eſſe, out of which and his Table-booke he is furniſht for Preacher. His collections f Studie are the notes of ermons, which taken up at

Saint

Saint *Maries*, hee utters i
the Countrey. And if he
write Brachigraphy, his ſtoc
is ſo much the better. Hi
writing is more then his re
ding; for he reads onely wha
he gets without book. Th
accompliſht he comes down
to his friends, and his firſt ſa
lutation is grace and peac
out of the Pulpit. His praye
is conceited, and no man re
members his Colledge mor
at large. The pace of his Ser
mon is a full careere, and he
runnes wildly over hill an
dale: till the clocke ſtop him
The labour of it is chiefely i
his lungs. And the onel
thing he ha's made in it him
ſelfe, is the faces. Hee take

n againſt the Pope without
ercy, and hath a jeſt ſtill in
vender for *Bellarmine*. Yet
e preaches hereſie, if it comes
n his way; though with a
ind I muſt needs ſay, very
rthodoxe. His action is all
affion, and his ſpeech inter-
ctions: He hath an excellent
aculty in bemoaning the peo-
le, and ſpits with a very
ood grace. His ſtile is com-
ounded of twenty ſeverall
aens, only his body imitates
ome one extraordinary. He
vill not draw his hankercher
ut of his place, nor blow
is noſe without diſcretion.
His commendation is, that he
never lookes upon booke, and
indeed hee was never uſed to

it. Hee preaches but once
yeere, though twice a Sun
day: for the ſtuffe is ſtill th
ſame, onely the dreſſing a li
tle altered: Hee hath mor
trickes with a Sermon, then
Tailor with an old cloake t
turne it, and peece it, and
laſt quite diſguiſe it with
new preface. If he have wa
ded further in his profeſſion
and would ſhew reading o
his owne, his Authors an
Poſtils, and his Schoole di
vinitie a Catechiſme. His fa
ſhion, and demure habit get
him in with ſome Towne pre
ciſian, and makes him a Gue
on Friday nights. You ſhal
know him by his narrow
Velvet cape, and Serge facing,
and

d his ruffe, next his haire;
e ſhorteſt thing about him.
he companion of his walke
ſome zealous Tradeſman
hom hee aſtoniſheth with
range points, which they
oth underſtand alike.
iends and much paineful-
eſſe may preferre him to
irty pounds a yeare, and
is meanes, to a Chamber-
aide: with whom we leave
im now in the bonds of
Vedlocke. Next Sunday
ou ſhall have him againe.

3. *A Graue Diuine*

S one that knowes the bur-
den of his calling, and hath
udied to make his ſhoulders
ſufficient:

ſufficient: for which he hat
not beene hafty to laun
forth of his port the Vniv
ſitie, but expected the ba
laſt of learning, and the wi
of oportunitie. Divinitie
not the beginning, but the e
of his ſtudies, to which h
takes the ordinary ſtayre, a
make the Arts his way. H
counts it not prophanenes
to bee poliſht with huma
reading, or to ſmooth h
way by *Ariſtotle* to Schoole
Divinitie. Hee hath ſounde
both Religions, and anchor
in the beſt; and is a Prote
ſtant out of judgement, no
faction, not becauſe h
Countrey, but his reaſon
on this ſide. The Miniſtry

is choyce, not refuge, and
et the Pulpit not his itch,
ut feare. His diſcourſe there
ſubſtance, not all Retho-
ique, and hee utters more
ings then words. His ſpeech
not help'd with inforced
ſtions, but the matter acts it
lfe. Hee ſhoots all his me-
itations at one But: and
eates upon his Text, not the
Cuſhion, making his hearers,
ot the Pulpit groane. In ci-
ng of Popiſh errours, hee
uts them with Arguments,
ot cudgels them with barren
ve&ives: and labours more
ſhew the truth of his cauſe
en the ſpleene. His Ser-
on is limited by the me-
od, not the houre-glaſſe;

and

and his Devotion goes alo
with him out of the Pulp
Hee comes not up thrice
weeke, because he would n
bee idle, nor talkes thr
houres together, because h
would not talke nothing: b
his tongue preaches at
times, and his conversation
the every dayes exercise.
matters of ceremonie hee
not ceremonious, but think
he owes that reverence to t
Church to bow his judg
ment to it, and make mo
conscience of schisme, then
Surplesse. Hee esteemes t
Churches Hirarchy as th
Churches glory, and how
ver we jarre with *Rome*, wou
not have our confusion disti
gui

guiſh us. In *Symoniacall* purchaſes hee thinkes his ſoule goes in the bargaine, and is loth to come by promotion ſo deare. Yet his worth at the length advances him, and the price of his owne merit buies him a living. Hee is no baſe grater of his Tythes, and will not wrangle for the odde Egge. The Lawyer is the only man he hinders, by whom hee is ſpighted for taking up quarrels. He is a maine pillar of our Church, though not yet Deane nor Canon, and his life our Religions beſt Apologie. His death is the laſt Sermon, where in the Pulpit of his Bed, hee inſtructs men to die by his example.

4. A Modeſt man.

IS a farre finer man then he knowes of, One that ſhew better to all men then him ſelfe, and ſo much the bett to all men, as leſſe to himſelf for no qualitie ſets a man o like this, and commends him more againſt his will: And h can put up any injurie ſoo ner then this (as hee cals it your Irony. You ſhall hear him confute his commenders & giving reaſons how much they are miſtaken, and is an gry almoſt if they doe not be leeve him. Nothing threaten him ſo much as great expe ctation, which hee thinkes

more

more prejudiciall, then your under-opinion, becauſe it is eaſier to make that falſe; then this true. Hee is one that ſpeakes from a good action, as one that had pilfered, and dare not juſtifie it, and is more bluſhingly reprehended in this, then others in ſinne. That counts all publike declarings of himſelfe, but ſo many penances before the people, and the more you applaud him, the more you abaſh him, and hee recovers not his face a moneth after. One that is eaſie to like any thing, of another mans: and thinkes all he knows not of him better, then that he knowes. Hee excuſes that to you, which another

would impute, and if you par-
don him, is satisfied. One that
stands in no opinion because
it is his owne, but suspects it
rather, because it is his owne,
and is confuted and thanks
you. Hee sees nothing more
willingly then his errors, and
it is his error sometimes to be
too soone perswaded. He is
content to be Auditor, where
he onely can speake, and con-
tent to goe away, and thinke
himselfe instructed. No man
is so weake that he is ashamed
to learne of, and is lesse asha-
med to confesse it: and hee
finds many times even in the
dust, what others overlooke,
and lose. Every mans pre-
sence is a kind of bridle to
him,

him, to ſtop the roving of his tongue and paſſions: and even impudent men looke for this reverence from him, and diſtaſte that in him, which they ſuffer in themſelves, as one in whom vice is ill-favoured, and ſhewes more ſcurvily then another. A bawdy jeſt ſhall ſhame him more then a baſtard another man, and hee that got it, ſhall cenſure him among the reſt. And hee is coward to nothing more then an ill tongue, and whoſoever dare lye on him hath power over him, and if you take him by his look, he is guilty. The maine ambition of his life is not to be diſcredited: and for other things, his deſires are

more limited then his fortunes, which hee thinkes preferment though never so meane, and that hee is to doe something to deserve this: He is too tender to venture on great places, and would not hurt a dignitie to helpe himselfe. If hee doe, it was the violence of his friends constrained him, and how hardly soever hee obtaine it, hee was harder perswaded to seeke it.

5. *A meere dull Physician.*

His practice is some businesse at Bed-sides, and his speculation an Urinall. He

s distinguisht from an *Empe-*
rike, by a round velvet cap,
nd Doctors gowne, yet no
man takes degrees more su-
perfluosly, for he is a Doctor
howsoever. Hee is sworne to
Galen and *Hypocrates*, as Uni-
versitie men to their statutes,
hough they never saw them,
and his discourse is all *Apho-*
rismes, though his reading be
onely *Alexis* of Piemont, or
the *Regiment of Health*. The
best Cure he hath done, is up-
on his owne purse, which
from a leane sicklinesse hee
hath made lusty, and in flesh.
His learning consists much in
reckoning up the hard names
of diseases, and the superscrip-
tions of Gally-Pots in his A-

pothecaries Shoppe, which are rankt in his Shelves, and the Doctors memory. Hee is indeed onely languag'd in diseases, and speakes Greeke many times when he knows not. If he have been but a by-stander at some desperate recoverie, hee is slandered with it, though he bee guiltlesse; and this breeds his reputation, and that his practice; for his skill is meerely opinion. Of all odours he likes best the smell of Vrine, and holds *Vespasians* rule, that no gaine is unsavory. If you send this once to him, you must resolve to bee sicke howsoever, for hee will never leave examining your Water, till he have shakt it into

to a diſeaſe. Then followes a writ to his Drugger in a ſtrange tongue which hee underſtands though he cannot conſter. If hee ſee you himſelfe, his preſence is the worſt viſitation: for if hee cannot heale your ſickeneſſe, he will bee ſure to helpe it. Hee tranſlates his Apothecaries Shop into your Chamber, and the very Windowes and benches muſt take Phyſicke. He tels you your maladie in Greeke, though it bee but a cold, or head-ach: which by good endeavour & diligence hee may bring to ſome moment indeed: His moſt unfaithfull act is, that he leaves a man gaſping, and his pre-

tence is death, and hee have a quarrell and muſt not meete, but his feare is, leſt the Carkaſſe ſhould bleed. Anatomies and other ſpectacles of Mortalitie have hardned him, and he is no more ſtruck with a Funerall then a Gravemaker. Noblemen uſe him for a director of their ſtomacks, and Ladies for wantonneſſe, eſpecially if hee bee a proper man: if hee be ſingle, hee is in league with his ſhee-Apothecarie, and becauſe it is the Phyſician, the husband is patient. If hee have leaſure to bee idle (that is to ſtudy) hee hath a ſnatch at *Alcumy*, and is ſicke of the Philoſophers ſtone, a diſeaſe uncurable, but

by

by an abundant *Phlebotomy* of the purſe. His two maine oppoſites are a Mountebanke and a good Woman, and hee never ſhewes his learning ſo much as in an invective againſt them and their boxes. In concluſion, he is a ſucking conſumption himſelfe, and a very brother to the wormes, for they are both ingendred out of mans corruption.

6. A meere empty wit.

IS like one that ſpends on the ſtocke without any revenues comming in, and will ſhortly bee no wit at all, for learning is the fewell to the fire of wit, which if it wants

this

this feeding eats out it ſelfe. A good conceit or two bates of ſuch a man and makes a ſenſible weakning in him: and his braine recovers it not a yeare after. The reſt of him are bubbles and flaſhes, darted out on the ſudden, which if you take them while they are warme may be laught at; if they coole, are nothing. He ſpeakes beſt on the preſent apprehenſion, for Meditation ſtupifies him, and the more he is in travell, the leſſe he brings forth. His things come off then, as in a nauſeating ſtomacke, where there is nothing to caſt up ſtraines, and convulſions, and ſome aſtoniſhing bumbaſt which men

onely,

onely, till they understand, re scar'd with. A verse or some such worke hee may sometimes get up to, but seldome above the stature of an Epigram, and that with some relieſe out of Martiall, which is the ordinary companion of his pocket, and hee reads him as he were inspir'd. Such men are commonly the trifling things of the World, good to make merry the company, and whom onely men have to do withall, when they have nothing to doe, and none are lesse their friends, then who are most their company. Here they vent themselves over a cup some-what more lasting-ly, all their words goe for

jests,

jests, and all their jests for no thing. They are nimble in the fancy of some ridiculous thing, and reasonable good in the expression. Nothing stops a jest when it is comming, neither friends, nor danger, but it must out how soever, though their bloud come out after, and then they emphatically raile and are emphatically beaten, and commonly are men reasonable familiar to this. Briefly they are such whose life is but to laugh, and bee laughed at: and onely wits in jest, and fooles in earnest.

7. A meere Alderman.

HEe is venerable in his Gowne, more in his Beard, wherewith hee ſets not forth ſo much his owne, as the face of a Citie. You muſt looke on him as one of the Towne Gates, and conſider him not as a Body, but a Corporation. His eminencie above others hath made him a man of Worſhip, for hee had never beene preferred, but that hee was worth thouſands. Hee overſees the Common-wealth, as his Shop, and it is an argument of his policy, that hee hath thriven by his craft.

He

Hee is a rigorous Magistrate in his Ward: yet his scale of justice is suspected, lest it be like the Ballances in his Warehouse. A ponderous man he is, and substantiall: for his weight is commonly extraordinary, and in his preferment nothing rises so much as his Belly. His head is of no great depth, yet well furnisht, and when it is in conjunctiō with his Brethren, may bring forth a *Citie Apothegme*, or some such sage matter. He is one that wil not hastily runne into error, for he treads with great deliberation, and his judgement consists much in his pace. His discourse is commonly the Annals

als of his Majoraltie, and
hat good government there
as in the dayes of his gold
haine: though his doore-
oſts were the onely things
at ſuffered reformation: He
emes moſt ſincerely religi-
us, eſpecially on ſolemne
ayes, for hee comes oft to
hurch to make a ſhew, and
a part of the Quire hang-
gs. Hee is the higheſt ſtaire
his profeſſion, and an ex-
mple to his Trade, what in
ime they may come to. Hee
akes very much of his au-
hority: but more of his ſat-
in doublet; which though of
good yeares, beares his age
very well, and lookes freſh
very Sunday; But his Scar-

let

let gowne is a Monument, and lasts from generation to generation.

8. *A Discontented Man.*

IS one that is falne out with the world, and will bee revenged on himselfe. Fortune hath denyed him in something, and he now takes pet, and will be miserable in spight. The roote of his disease is a selfe-humouring pride, and an accustomed tenderneſſe, not to bee croſt in his fancy: and the occasion is commonly one of these three: a hard Father, a peevish Wench, or his am-

tion

tion thwarted. Hee confi-
red not the nature of the
orld till hee felt it, and all
lowes fall on him heavier,
ecauſe they light not firſt on
is expectation. He hath now
orgone all but his pride, and
yet vaine-glorious in the
ſtentation of his melancho-
. His compoſure of himſelfe
a ſtudied careleſneſſe with
is armes a-croſſe, and a neg-
cted hanging of his head
nd cloake, and he is as great
n enemie to an hatband,
s Fortune. Hee quarrels at
he time, and up-ſtarts, and
ighs at the neglect of men
of Parts, that is, ſuch as
imſelfe. His life is a per-
etuall Satyre, and hee is

ſtill

ſtill girding the ages vanitie
when this very anger ſhew
hee too much eſteemes it. H
is much diſpleaſed to ſee me
merry, and wonders wh
they can find to laugh at. He
never drawes his owne lipp
higher then a ſmile, an
frownes wrinkle him befo
forty. He at the laſt fals in
that deadly melancholy to b
a bitter hater of men, and i
the moſt apt Companion fo
any miſchiefe. He is the ſpar
that kindles the Common-
wealth, and the bellowe
himſelfe to blow it: and if h
turne any thing, it is com-
monly one of theſe, either
Frier, Traytor, or Mad-man.

9. *An Antiquary.*

HEe is a man ſtrangely thrifty of Time paſt, and enemie indeed to his Maw, hence he fetches out many things when they are now all rotten and ſtinking. He is one that hath that unnaturall diſeaſe to bee enamor'd of old age and wrinckes, and loves all things (as Dutchmen doe Cheeſe) the better for being mouldy and worme-eaten. Hee is of our Religion, becauſe wee ſay it is moſt ancient; and yet a broken Statute would almoſt make him an Idolater. A great admirer he is of the ruſt of old Monu-

ments.

ments, and reads onely the
Characters, where time h
eaten out the letters. He w
goe you forty miles to se
Saints Well, or a ruined A
bey, and if there bee but
Crosse or stone footstoole
the way, hee will bee con
dering it so long, till he fo
get his journey. His est
consists much in shekels, a
Roman Coynes, and he ha
more pictures of *Cæsar*, th
Iames, or *Elizabeth*: Begge
cozen him with mus
things which they have ra
from dunghils, and he pr
serves their rags for precio
Reliques. He loves no Libr
ry, but where there are mo
Spider-volums then Author

nd lookes with great admi-
tion on the Antique worke
f Cobwebs. Printed bookes
e contemnes, as a novelti
f this latter age, but a *Manu-*
ript he pores on everlasting-
y, especially if the cover bee
ll Moth-eaten, and the dust
nake a *Parenthesis* betweene
very Syllable. He would
ive all the Bookes in his stu-
y (which are rarities all) for
ne of the old Roman bin-
ing, or fixe lines of *Tully*, in
is owne hand. His chamber
s hung commonly with
trange Beasts skins, and is a
kind of Charnel-house of
ones extraordinary, and his
iscourse upon them; if you
will heare him, shal last long-
er.

er. His very attire is th
which is the eldeſt out of
ſhion, and you may pick
Criticiſme out of his Breech
Hee never lookes upon hi
ſelfe till he is gray-hair'd,
then hee is pleaſed with
owne Antiquity. His Gra
doth not fright him, for h
hath been uſed to Sepulch
and he likes death the bet
becauſe it gathers him to
Fathers.

10. *A Drunkard.*

IS one that will be a man
morrow morning: but
now what you will make him
for hee is in the power of
next man, and if a friend,
bette

better. One that hath let goe himselfe from the hold and stay of reason, and lyes open to the mercy of all temptations. No lust but finds him disarmed and fenceleſſe, and with the leaſt aſſault enters. If any miſchiefe eſcape him, it was not his fault, for hee layd as faire for it, as he could. Every man ſees him, as *Cham* ſaw his Father the firſt of this ſinne, *an uncovered man*, and, though his garment bee on, uncovered, the ſecreteſt parts of his ſoule lying in the nakedſt manner viſible: all his paſſions come out now, all his vanities, and thoſe ſhamefuller humours which diſcretion clothes. His

body becomes at laſt like
myrie way, where the ſpir
are beclog'd & cannot paſſ
all his members are out of o
fice, and his heeles doe b
trip up one another. He i
blind man with eyes, and
Cripple with legges on. A
the uſe he hath of this veſſ
himſelfe, is to hold th
much: for his drinking is b
a ſcooping in of ſo ma
quarts, which are filled o
into his body, and that fil
out againe into the Room
which is commonly
drunke as hee. Tobac
ſerves to aire him after
waſhing, and is his onel
breath, and breathing whil
Hee is the greateſt enemy t
him-

himselfe, and the next to his friend, and then most in the act of his kindnesse, for his kindnesse is but trying a mastery, who shall sinke downe first: And men come from him as a battell, wounded, and bound up. Nothing takes a man off more from his credit, and businesse, and makes him more recklesly careless, what becomes of all. Indeed hee dares not enter on a serious thought, or if hee doe, it is such melancholy, that it sends him to be drunke againe.

11. *A Younger Brother.*

HIs elder Brother was the *Esau*, that came out first and left him like *Iacob* at his heeles. His Father has done with him, as *Pharaoh* to the Cilhdren of *Israel*, that would have them make brick, and give them no ſtraw, ſo he takes him to bee a Gentleman, and leaves him nothing to maintaine it. The pride of his houſe hath undone him which the elders Knighthood muſt ſuſtaine, and his beggery that Knighthood. His birth and bringing up will not ſuffer him to deſcend to the meanes to get wealth:

but

but he ſtands at the mercy of the World, and which is worſe, of his brother. He is ſomething better then the Servingmen: yet they more ſaucy with him, then he bold with the maſter, who beholds him with a countenance of ſterne awe, and checks him oftner then his Liveries. His brothers old ſuites and hee are much alike in requeſt, and caſt off now and then one to the other. Nature hath furniſht him with a little more wit upon compaſſion; for it is like to bee his beſt revenue. If his Annuity ſtretch ſo farre, he is ſent to the Vniverſitie, and with great heart-burning

takes upon him the Miniſtry, as a profeſſion he is condemned to: by his ill fortune others take a more crooked path, yet the Kings high-way; where at length their vizzard is pluckt off, and they ſtrike faire for Tyborne but their Brothers pride, not love gets them a pardon. His laſt refuge is the Low-countries, where rags and lice are no ſcandall, where hee lives a poore Gentleman of a Company, and dies without a ſhirt. The onely thing that may better his fortunes, is an art he hath to make a Gentlewoman, wherewith he baites now and then ſome rich widow, that is hungry after his

Bloud.

Bloud. He is commonly dis-contented and desperate, and the forme of his exclamation is, *that Churle my Brother.* Hee loves not his Country for this unnaturall custome, and would have long since revol-ted to the *Spaniard*, but for *Kent* onely which hee holds in admiration.

12. *A meere formall man.*

IS somewhat more then the shape of a man; for he hath his length, bredth, and co-lour. When you have seene his out-side, you have looke thorow him, and need im-

ploy your discovery no farther. His reason is meerely example; and his action is not guided by his understanding, but he sees other men do thus and he followes them. He is a *Negative*, for wee cannot call him a wiseman, but not a foole; nor an honest man, but not a knave; nor a Protestant, but not a Papist. The chiefe burden of his braine is the carriage of his body, and the setting of his face in a good frame: which hee performes the better, because he is not disjoynted with other Meditations. His Religion is a good quiet subject, and hee prayes as hee sweares, in the Phrase of the Land. Hee is a

faire

faire gueſt, and a faire inviter, and can excuſe his good cheere in the accuſtomed Apologie. He hath ſome faculie in mangling of a Rabbet, and the diſtribution of his morſell to a neighbour trencher. He apprehends a jeſt by ſeeing men ſmile, and laughs orderly himſelfe, when it comes to his turne. His buſineſſes with his friends are to viſit them, and whilſt the buſineſſe is no more, he can performe this well enough. His diſcoure is the newes that he hath gathered in his walke, and for other matters his diſcretion is, that hee will onely what hee can, that is, ſay nothing. His life is like one that

runs to the Church-walke, t
take a turne, or two, and
passes. Hee hath staid in t
world to fill a number; a
when hee is gone, there wan
one, and ther's an end.

13. *A Church-Papist.*

IS one that parts his Religi
on betwixt his conscienc
and his purse, and comes t
Church not to serve God, bu
the King. The face of the
Law makes him weare the
maske of the Gospel, which
hee uses not as a meanes to
save his soule, but charges.
He loves *Popery* well, but is
loth to lose by it, and though
he bee something scar'd with

the

he Buls of *Rome*, yet they are arre off, and he is ſtruck with more terrour at the Apparitor. Once a moneth he preſents himſelfe at the Church, to keepe off the Church-warden, and brings in his body to ſave his bayle. He kneeles with the Congregation, but prayes by himſelfe, and askes God forgiveneſſe for comming thither. If he be forced to ſtay out a Sermon, he puls his hat over his eyes, and frownes out the houre, and when he comes home, thinks to make amends for this fault by abuſing the Preacher. His maine policy is to ſhift off the *Communion*, for which hee is never unfurniſht of a quarrel, and

and will be ſure to be out o
Charity at *Eaſter*; and indee
he lies not, for he hath a quar
rell to the *Sacrament*. He
would make a bad Martyr
and good traveller, for hi
conſcience is ſo large, he
could never wander out of it
and in *Conſtantinople*, would
bee circumciſed with a reſer
vation. His wife is more zea
lous, and therefore more coſt
ly, and hee bates her in tyres
what ſhee ſtands him in Reli
gion. But we leave him hatch
ing plots againſt the State,
and expecting *Spinola*.

14. *A Priſon.*

IS the grave of the living, where they are ſhut up from the world, and their friends: and the wormes that gnaw upon them, their own thoughts, and the Iaylour. A houſe of meager lookes, and ill ſmels: for lice, drinke, Tobacco, are the compound; Pluto's Court was expreſt from this fancie. And the perſons are much about the ſame parity that is there. You may aske as *Manippus* in *Lucian*, which is *Nireus*, which *Therſites*, which the begger, which the Knight: for they are all ſuited in the ſame form

of

of a kinde of nasty povertie. Onely to be out at elbowes is in fashion here, and a great Indecorum, not to be threadbare. Every man shewes here like so many wrackes upon the Sea, heere the ribs of a thousand pound, here the relique of so many Mannours, a doublet without buttons. And 'tis a spectacle of more pittie then executions are. The company one with other is but a vieing of complaints, and the causes they have, to rayle on Fortune, and foole themselves, & there is a great deale of good fellowship in this. They are commonly, next their Creditors, most bitter against the Lawyers, as

s men that have had a great troke in assisting them hither. Mirth heere is stupidity or hard-heartednesse, yet they aine it sometimes to slip melancholy and keepe off themselves from themselves, and he torment of thinking what hey have beene. Men huddle p their life here as a thing of no use, and weare it out like an old suit, the faster, the better: and hee that deceives the time best, best spends it. It is the place where new commers are most welcommed, and next them ill newes, as that which extends their fellowship in miserie, and leaves few to insult: and they breath their discontents more secure-

ly.

ly here, & have their tongue
at more liberty then abroad.
Men ſee here much ſinne, and
much calamitie: and when
the laſt does not mortifie, the
other hardens, and thoſe that
are worſe here, are deſperate-
ly worſe, as thoſe frō whom
the horrour of ſinne is taken
off, and the puniſhment fa-
miliar. And commonly a
hard thought paſſes on all
that come from this ſchoole,
which though it teach much
wiſedome, it is too late, and
with danger: and it is better
bee a foole, then come here to
learne it.

15. *A ſelfe conceited Man*

S one that knowes himſelfe ſo well, that hee does ot know himſelfe. Two *excellent well dones* have undone im; and hee is guiltie of it, hat firſt commended him to adneſſe. He is now become is owne Booke, which hee oars on continually, yet like truant-reader skips over the arſh places, and ſurvayes nely that which is pleaſant. n the ſpeculation of his own ood parts, his eyes, like a runkards, ſee all double, and is fancie like an old mans

Spe-

Spectacles, make a great le
ter in a ſmall print. He im
gines every place, where h
comes, his Theater, and not
looke ſtirring, but his ſpec
tor; and conceives mu
thoughts to bee very idl
that is, onely buſie abo
him. His walke is ſtill in th
faſhion of a March, and lik
his opinion, unaccompanie
with his eyes moſt fixt upo
his owne perſon, or on other
with reflectiō to himſelf. If he
have don any thing that ha
paſt with applauſe, hee is al-
wayes re-acting it alone, and
conceits the extaſie his hea-
rers were in at every period.
His diſcourſe is all *poſitions*,
and *definitive* decrees, with

thus

hus it must bee, and *thus it is*, nd hee will not humble his thoritie to proove it. His enent is alwayes singular, & loose from the vulgar as he an, from which you must ot hope to wrest him. Hee a's an excellent humour for n Heretique, and in these layes made the first *Armi-ian*. Hee prefers *Ramus* be-ore *Aristotle*, and *Paracelsus* before *Galen*, and whosoever with most Paradox is com-mended. He much pities the world, that has no more in-sight in his parts, when he is too well discovered, even to this very thought. A flatte-rer is a dunce to him, for he can tel him nothing but what

hee

hee knowes before: and y
hee loves him too, becau
hee is like himselfe. Men a
mercifull to him: and let hi
alone, for if hee be once dr
ven from his humour, hee
like two inward friends fa
len out; His owne bitter en
my, and discontent presentl
makes a murther. In summ
hee is a bladder blowne u
with winde, which the lea
flaw crushes to nothing.

---

16. *A Servingman.*

IS one of the makings up
of a Gentlemen, as well
as his clothes: and somewhat
in the same nature, for hee is
cast

ſt behinde his maſter as fa-
ionably as his ſword and
loake are, and hee is but
querpo without him. His
roperneſſe qualifies him, and
f that a good legge: for his
ead hee ha's little uſe but to
eepe it bare. A good dull
wit beſt ſuites with him, to
omprehend common ſence,
nd a trencher: for any grea-
er ſtore ofbrain it makes him
but tumultuous, and ſeldome
thrives with him. He follows
his maſters ſteps, as well in
Conditions as the Street:
if hee Wench or drinke hee
comes after in an under kind,
and thinkes it a part of his du-
ty to be like him:he is indeed
wholly his Maſters, of his fa-

ction,

ction, of his cut, of his pl
ſures: hee is handſome for
credit, and drunke for his c
dit; and if hee have powe
the ſeller, commands the p
riſh. Hee is one that keep
the beſt company, and is no
of it: for hee knowes all t
Gentlemen his Maſte
knowes, and pickes fro
them ſome Hawking, & hor
race termes, which he ſwa
gers with in the Ale-houſe
where he is onely called M
ſter. His mirth is bawdy je
with the wenches, and behi
the dore bawdy earneſt. Th
beſt worke hee does is hi
marrying, for it makes an ho
neſt woman, & if hee follow
in it his Maſters direction, it

is

commonly the beſt ſervice
e does him.

17. *A too idle reſerved Man.*

IS one that is a foole with diſcretion: or a ſtrange piece of Politician, that manages the ſtate of himſelfe. His actions are his Privie Counſell, wherein no man muſt partake beſide. Hee ſpeakes under rule and preſcription, and dare not ſhew his teeth without *Machiavell.* He converſes with his neighbours as hee would in Spain, and feares an inquiſitive man as much as the *Inquiſition.* He ſuſ-

ſuſpects all queſtions for e
aminations, and thinkes y
would picke ſomething ou
him, and avoydes you. H
breſt is like a Gentlewoma
cloſet, which lockes up ev
ry toy or trifle, or ſome bra
ging Mountebank, that mak
every ſtinking thing a ſecre
Hee delivers you commo
mat ters with great conjur
tion of ſilence, and whiſper
you in the eare Acts of Parli
ament. You may as ſoon
wreſt a tooth from him as
paper, and whatſoever he
reakes is letters. Hee dare
not talke of great men for
feare of bad Comments, and
hee knowes not how his words
may be miſplaced. Aske his o-

pinion

nion, and hee tels you his
oubt and hee never heares a-
y thing more astonishtly
nen that hee knowes before.
lis words are like the Cards
Primiviste, where sixe is
ghteene, and seven one and
wenty, for they never signifie
what they sound; but if hee
ell you hee will doe a thing,
is as much as if he swore he
would not. Hee is one indeed
hat takes all men to bee craf-
ier then they are, and puts
himselfe to a great deale of
ffliction to hinder their plots
nd designes, where they
meane freely. He hath beene
long a Riddle himselfe, but
at last finds *Oedipusses* for
his over-acted dissimulation

discovers him, and men do with him as they would with Hebrew letters, spell him backewards, and read him.

18. A Tavern.

IS a degree, or (if you will) a paire of staires above an Alehouse, where men are drunke with more credit and Apologie. If the Vintners nose be at doore, it is a sign sufficient, but the absence of this is supplied by the Ivie bush: The roomes are ill breathed like the drinkers that have beene washt well over-night, and are sweet too fasting next morning; not furnisht with beds apt to be

efiled, but more neceſſary
nplements, Stooles, Table,
nd a Chamber-pot. It is a
roacher of more newes then
Dogs-heads, and more jeſts
hen newes, which are ſuckt
p here by ſome ſpungy
raine, and from thence
ſqueazed into a Comedie.
Men come here to make mer-
ry, but indeed make a noiſe,
and this muſicke above is an-
ſwered with the clinking be-
low. The Drawers are the ci-
villeſt people in it, men of
good bringing up, and howſoe-
ver we eſteeme of them, none
can boaſt more juſtly of their
high calling. It is the beſt The-
ater of natures, where they
are truely acted, not plaid, and

the businesse as in the rest of the world up and downe, to wit, from the bottome of the Seller to the great Chamber. A melancholy Man would finde matter to worke upon to see heads as brittle as glasses, and often broken men come hither to quarrell, and come hither to bee made friends: and if *Plutarch* will lend me his Simile, it is even *Telephus* his sword that makes wounds, and cures them. It is the common consumption of the Afternoone, and the murderer, or maker away of a rainy day. It is the *Torrid Zone* that scorches the face, and Tobacco the gun-powder that blowes it up. Much

harme would bee done, if the charitable Vintner had not Water ready for these flames. A house of fume you may cal it, but not a house of darkeneſſe, for the Candles are never out; and it is like those Countries farre in the North, where it is as cleare at midnight as at mid-day. After a long ſitting it becomes like a ſtreete in a dashing ſhowre, where the ſpouts are guſhing above, and the Conduits running below, while the Iordans like ſwelling rivers overflow their bankes. To give the totall reckoning of it. It is the buſie mans recreation, the idle mans buſineſſe, the melancholy mans Sanctuary, the

Inns a Court mans entertainment, the Schollers kindnesse, and the Citizens courtesie. It is the study of sparkling wine, and a cup of Sherry their booke, where wee leave them.

19. A Sharke.

Is one whom all other meanes have failed, and he now lives of himselfe. He is some needy calhired fellow, whom the world hath off flung off, yet still claspes againe, and is like one a drowning, fastens upon any thing that is next at hand. Amongst other of his Shipwracks he hath happily lost shame, and this

this want supplies him. No man puts his braine to more use then hee, for his life is a daily invention, and each meale a new Stratagem. Hee hath an excellent memory for his acquaintance, though there past but *How doe you* betwixt them seven yeares agoe, it shall suffice for an Imbrace, and that for money. Hee offers you a Pottle of Sicke out of his joy to see you, and in requitall of this courtesie, you can doe no lesse then pay for it. Hee is fumbling with his purse-strings, as a Schoolboy with his points, when he is going to bee whipt, till the Master weary with long Stay, forgives him. When the reckoning

koning is paid, hee sayes, *must not be so*, yet is straight pacified, and cryes, What remedy? His borrowings are like *Subsidies*, each man a shilling or two, as hee can well dispend, which they lend him not with the hope to be repayed, but that he will come no more. He holds a strange tyranny over men; and hee is their Debtor, and they fear him as a Creditor. Hee is proud of any imployment, though it bee but to carry commendations, which hee will bee sure to deliver at eleven of the clocke. They in courtesie bid him stay, and he in manners cannot deny them. If he find but a good

looke to assure his welcome, he becomes their halfe boorder, and haunts the threshhold so long, till hee forces good natures to the necessitie of a quarrell. Publique invitations hee will not wrong with his absence, and is the best witnesse of the Sherifes Hospitalitie. Men shunne him at length as they doe an infection, and hee is never croſt in his way, if there bee but a lane to escape him. Hee hath done with the Age as his clothes to him, hung on as long as hee could, and at last drops off.

20. *An insolent man.*

IS a fellow newly great and newly proud: one that hath put himselfe into another face upon his preferment, for his owne was not bred to it. One whom Fortune hath shot up to some Office or Authoritie, and hee shoots up his necke to his fortune, and will not bate you an inch of either. His very countenance and gesture bespeake how much he is, and if you understand him not, hee tels you, and concludes every Period with his place, which you must and shall know. Hee is one that looks on all men as if he were

very

very angry, but especially on those of his acquaintance, whom hee beats off with a surlier distance, as men apt to mistake him, because they have known him. And for this cause *hee knowes not you till you have told him your name, which he thinkes he hath heard, but forgot, and with much adoe seemes to recover.* If you have any thing to use him in, you are his vassall for that time, and must give him the patience of any injurie, which hee does onely to shew what hee may doe. Hee snaps you up bitterly, because hee will bee offended, and tels you, you are sawcy and troublesome, and sometimes takes your money

in

this language. His very Courteſies are intolerable, they are done with ſuch arrogance and imputation, and hee is the onely man you may hate after a good turne, and not be ungratefull, and men reckon it among their calamities to be beholden unto him. No vice drawes with it a more generall hoſtility, and makes men readier to ſearch into his faults, and of them, his beginning: And no tale ſo unlikely but is willingly heard of him, and beleeved. And commonly ſuch men are of no merit at all: but make out in pride what they want in worth, and fence themſelves with a ſtately kind of behaviour

our from that contempt would purſue them. They are men whoſe preferment does us a great deale of wrong, and when they are downe, wee may laugh at them, without breach of good Nature.

21. *Acquaintance*

IS the firſt draught of a friend, who wee muſt lay downe oft thus, as the ſoule coppy before wee can write perfit, and true: for from hence, as from a probation, men take a degree in our reſpect, till at laſt they wholly poſſeſſe us. For acquaintance is the hoard, and friendſhip the paire choſen out of it: by which

which at last wee beginne to impropriate, and enclose to our selves, what before lay in common with others. And commonly where it growes not up to this, it falls as low as may be: and no pooter relation, then old acquaintance, of whom wee aske only how they doe for fashion sake, and care not. The ordinary use of acquaintance is but somewhat a more boldnesse of society, a sharing of talke, newes, drinke, mirth, together: but sorrow is the right of a friend, as a thing neerer our heart, and to bee delivered with it. Nothing easier then to create acquaintance: the meere being in company

once,

nce, doth it; whereas friend-
hip like children is ingendred
y a more inward mixture,
nd coupling together; when
wee are acquainted not with
heir vertues onely, but their
aults to their passions, their
eares, their shame, and are
bold on both sides to make
their discovery. And as it is
in the love of the body,
which is then at the height
and full when it hath power
and admittance into the hid-
den and worst parts of it: So
it is in friendship with the
mind, when those *vernds* of
the soule, and those things
which wee dare not shew the
world, are bare and detected
one to the other. Some men

are

are familiar with all, and those commonly friends to none: for friendship is a sullenner thing, as a Contract and taker up of our affections to some few, and suffers them not loosely to be scattered on all men. The poorest tye of acquaintance is that of place and Country which are shifted as the place, and mist but while the fancie of that continues. These are onely then gladdest of other, when they meete in some forreigne region, where the encompassing of strangers unites them closer, till at last they get new, and throw off one another. Men of parts and eminency, as their acquaintance is more

sought

or, so they are generally more staunch of it, not out of pride onely, but feare to let too many in too neere them, for it is with men as with pictures, the best shew better a farre off and at distance; and the closer you come to them, the courser they are. The best jugement of a man, is taken from his acquaintance: for friends and enemies are both partiall: whereas these see him truest, because calmeliest, and are no way so engaged to lye for him. And men that grow strange after acquaintance, seldome peece together againe, as those that have tasted meate and dislike it, out of a mutuall experience

rience dis-relishing one an-
ther.

22. A Carrier.

IS his owne Hackney man;
for hee lets himselfe out to
travell as well as his horse.
He is the ordinary Embassa-
dour betweene Friend and
Friend, the father and the
sonne, and brings rich pre-
sents to the one, but never re-
turnes any backe againe. He is
no *universal* man, though in
shew simple, for questionlesse,
he hath much in his Budget,
which hee can utter too in fit
time and place; Hee is the
Vault in Glocester Church,
that conveyes Whispers at a
distance;

istance; for hee takes the
ound out of your mouth at
Yorke: and makes it be heard
s farre as London. He is the
oung Students joy and ex-
ectation, and the most ac-
epted Guest, to whom they
end a willing hand to dis-
harge him of his burthen.
His first greeting is common-
y, *How Friends do we?* And
o prove it, in a piece of Gold
delivers their Blessing. You
would thinke him a Chur-
lish blunt fellow; but they
finde in him many tokens
of humanity. He is a great
afflicter of the High-way,
and beates them out of mea-
sure; which injury is some-
times revenged by the Purse
taker;

taker; and then the Voy
miscarries. No man do
neeres more in his Inne, o
calles his Hoſt unreveren
with more preſumption,
his arrogance proceeds
of the ſtrength of his Hors
He forgets not his eaſe: for
is drunke commonly befo
he goes to bed. He is like t
Prodigall Child, ſtill packi
away, and ſtill returning
gaine. But let him paſſe.

23. *A meere Compli-*
mentall Man.

IS one to be held off ſtill
the ſame diſtance you
now; for you ſhall have him
but thus, and if you enter
him

n further, you lose him. Me
inks *Virgil* well expresses
m in those well behav'd
osts that *Aeneas* met with,
at were friends to talke
ith, and men to look on, but
he graspt them, but ayres;
lee is one that lyes kindly to
ou, & for good fashion sake,
nd 'tis discourtesie in you to
eleeve him. His words are
ut so many fine phrases set
ogether, which serve equally
or all men, and are equally to
o purpose. Each fresh en-
ounter with a man, puts him
o the same part againe; and
hee goes over to you; what
he said to him was last with
him. *Hee kisses your hands as*
hee kist his before, and is your
servant
wond

servant to bee commanded, but you shall entreat of him nothing. His profers are universall and generall with exceptions against all particulars; he will doe any thing for you: but if you urge him to this, he cannot, or to that, he is engag'd: but hee will doe any thing. Promises hee accounts but a kinde of mannerly words, and in the expectation of your manners, not to exact them: if you doe, he wonders at your ill breeding, that cannot distinguish betwixt what is spoken, and what is meant: No man gives better satisfaction at the first, and comes off more with the Elogie of a kinde Gentleman, till you

know

now him better, and then ou know him for nothing. nd commonly those most ile at him, that have before oft commended him. The eft is, hee coozens you in a ire manner, and abuses you vith great respect.

24. *A poore Fidler.*

S a Man and a Fiddle out of case: and hee in worse ase then his Fiddle. One that ubs two sticks together (as he Indians strike fire) and ubbes a poore living out of it: Partly from this, and partly from your charitie, which is more in the hearing, then giving him. For he sells nothing dearer then to bee

gone:

gone: Hee is just so
stings above a begger, tho
he have but two: and yet
begs too, onely not in
downe-right *for Gods sake*,
with a shrugging God blesse
and his face is more
then the blind mans. Hun
is the greatest paine he tak
except a broken head som
times, and the labouring
Derry. Otherwise his life
so many fits of mirth, and
some mirth to see him.
good feast shall draw him
miles by the nose, and yo
shall tracke him againe by th
feet. His other Pilgrimage
are Faires, and good Houses
where his devotion is gre
to the Christmas good

nan loves good times better. He is in league with the Tapers for the worshipfull of he Inne, whom he torments next morning with his Art, nd ha's their Names more perfit then their men. A new ong is better to him then a ew Iacket: especially if bawdy, which he calls merry, and ates naturally the Puritan, as n enemy to this mirth. A Countrey Wedding, and Whitson-ale are the two maine places he domineers in, where he goes for a Musician, and over-looks the Big-pipe. The rest of him is drunke, and in the Stocks.

25. *A Young Man.*

HE is now out of Nature's protection, though not yet able to guide himselfe: But left loose to the World, and Fortune from which the weakneſſe of his Childhood preſerv'd him. And now his ſtrength expoſes him. He is indeed juſt of age to be miſerable, yet in his owne conceit firſt beginnes to bee happy; and hee is happier in this imagination, and his miſery not felt is leſſe. He ſees yet but the outſide of the World and Men, and conceives them according to their appearing gliſter, and out of this ignorance beleeves them.

them. He purſues all vanities for happineſſe, and enjoyes them beſt in this fancy. His reaſon ſerves not to curbe, but underſtand his appetite, and proſecute the motions thereof with a more eager earneſtnes. Himſelfe is his own temptation, and needs not Satan, and the World will com hereafter. He leaves repentance for gray haires, and performes it in being covetous. He is mingled with the vices of the age as the faſhion and cuſtome, with which he longs to be acquainted; and Sinnes, to better his underſtanding. He conceives his Youth as the ſeaſon of his luſt, and the houre wherein hee ought to be bad: and be-

 cauſe

cause he would not lose his time, spends it. He distastes Religion as a sad thing, and is sixe yeeres elder for a thought of Heaven. Hee scornes and feares, and yet hopes for old age, but dare not imagine it with wrinkles. Hee loves and hates with the same inflamation: and when the heate is over is coole alike to friends and enemies. His friendship is seldom so stedfast, but that lust, drinke, or anger may overturne it. He offers you his blood to day in kindnesse, and is ready to take yours to morrow. He do's seldome any thing which hee wishes not to doe againe, and is onely wise after a misfortune. Hee suffers much for

his knowledge, and a great deale of folly it is makes him a wise man. Hee is free from many Vices, by being not growne to the performance, and is onely more vertuous out of weakenesse. Every action is his danger, and every man his ambush. He is a Ship without Pilot or Tackling, and onely good fortune may steere him. If hee scape this age, he ha's scap't a Tempest, and may live to be a Man.

26. *An old Colledge Butler*

IS none of the worst Students in the house, for hee keepes the set houres at his booke more duly then any. His authority is great over

cauſe he would not loſe his time, ſpends it. He diſtaſts Religion as a ſad thing, and is ſixe yeeres elder for a thought of Heaven. Hee ſcornes and feares, and yet hopes for old age, but dare not imagine it with wrinkles. Hee loves and hates with the ſame inflamation: and when the heate is over is coole alike to friends and enemies. His friendſhip is ſeldom ſo ſtedfaſt, but that luſt, drinke, or anger may overturne it. He offers you his blood to day in kindneſſe, and is ready to take yours to morrow. He do's ſeldome any thing which hee wiſhes not to doe againe, and is onely wiſe after a misfortune. Hee ſuffers much for

his knowledge, and a great deale of folly it is makes him a wise man. Hee is free from many Vices, by being not growne to the performance, and is onely more vertuous out of weakenesse. Every action is his danger, and every man his ambush. He is a Ship without Pilot or Tackling, and onely good fortune may steere him. If hee scape this age, he ha's scap't a Tempest, and may live to be a Man.

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IS none of the worst Students in the house, for hee keepes the set houres at his booke more duly then any. His authority is great over

mens good *names*, which he charges many times with shrewd aspersions, which they hardly wipe off without payment. His Booke and Counters prove him to be a man of reckoning; yet hee is stricter in his accounts then a Vsurer, and delivers not a farthing without writing. He doubles the paines of *Gallobelgicus*, for his Bookes goe out once a quarter, and they are much in the same nature, briefe notes and Sums of affaires, and are out of request as soone. His commings in are like a Taylors from his shreds of bread, the chippings, and remnants of the broken crusts: excepting his vailes from the bar-

ell, which poore folkes buy for their Hoge, but drinke themselves. He divides a halfpenny loafe with more subtilitie then *Kickerman*, and subdivides the *Primum mobile* so nicely, that a stomacke of great capacitie can hardly apprehend it. Hee is a very sober man, considering his manifold temptations of drinke and strangers, and if hee bee over-seene, 'tis within his owne liberties, and no man ought to take exception. He is never so well pleas'd with his place, as when a Gentleman is beholding to him for shewing him the Buttery, whom he greets with a cup of single Beere, and slyst Man-

chet, and tels him *'Tis the fashion of the Colledge.* Hee domineers over Freshmen when they first come to the *Hatch*, and puzles them with strange language of *Caes* and *Cee*, and some broken Latin which he ha's learnt at his Bin. His faculties extraordinary, is the warming of a paire of Cards, and telling out a doozen of Counters for Post and Paire, and no man is more methodicall in these businesses. Thus hee spends his age, till the tappe of it is runne out, and then a fresh one is set a-broach.

27. A meddling Man

IS one that ha's nothing to doe with his busineſſe, and yet no man busier then he; and his busineſſe is moſt in his face. Hee is one thruſts himſelfe violently into all imployments, unſent for, un-feed, and many times un-thank't, and his part in it is onely an eager buſtling, that rather keeps adoe, then do's any thing. He will take you aſide, and queſtion you of your affaire, and liſten with both eares, and looke earneſtly: and then it is nothing ſo much yours as his. Hee ſnatches what you are doing

out of your hands, and cryes *Give it mee*, and does it worse, and layes an engagement upon you too, and you must thanke him for this paines. He layes you downe a hundred wilde plots, all impossible things, which you must be ruled by perforce, and he delivers them with a serious and counselling forehead, & there is a great deale more wisdome in this forehead, then his head: Hee will woo for you, sollicite for you, and woo you to suffer him: and scarce any thing done, wherein his letter, or his journey, or at least himselfe is not seene, if he have no taske in it else, hee will raile yet on some side, and

nd is often beaten when hee
eed not. Such men never
horowly weigh any busines,
but are forward onely to shew
their zeale, when many times
this forwardnesse spoiles it,
and then they cry they have
done what they can, that is as
much hurt. Wise men still
deprecate these mens kind-
nesses, and are beholding to
them rather to let them alone;
as being one trouble more in
all businesse, and which a man
shall be hardest rid of.

28. An Upstart Knight.

IS a Holyday Clowne, and
differs onely in the stuffe of
his Clothes, not the stuffe of
him-

himselfe: for hee bare the Kings Sword before hee had armes to wield it; yet being once laid o're the shoulder with a Knighthood, he finds the Herauld his friend. His father was a man of good stocke, though but a Tanner, or Vsurer; hee purchast the Land, and his sonne the Title. He ha's doft off the name of a Country fellow, but the look not so easie, and his face beares still a relish of Churne-milke. He is garded with more Gold Lace then all the Gentlemen o'th Country, yet his body makes his cloathes still out of fashion. His house-keeping is seene much in the distinct families of Dogs, and Serving-

men

nen attendant on their ken-
els, and the deepneſſe of
heir throats is the depth of
heir diſcourſe. A Hawke he
ſteemes the true burthen of
Nobilitie, and is exceeding
mbitious to ſeeme delighted
n the ſport, and have his fiſt
Glov'd with his Ieſſes. A
Iuſtice of Peace hee is to do-
mineere in his Pariſh, and
doe his Neighbour wrong
with more right. Hee will
bee drunke with his Hunters
for company, and ſtaine his
Gentility with droppings of
Ale. Hee is fearefull of be-
ing Sheriffe of the Shire by
inſtinct; and dreads the Size-
weeke as much as the pri-
ſoner. In ſumme, he's but a

clod

clod of his owne earth; or his Land is the Dunghill, and he the Cocke that crowes over it. And commonly his race is quickly runne, and his Childrens Children, though they escape hanging, returne to the place from whence they came.

29. A good old Man.

IS the best Antiquity, and which wee may with least vanitie admire. One whom Time hath beene thus long working, and like Winter fruit ripen'd when others are shaken downe. He hath taken out as many lessons of the word, as dayes, and learn't the best

best thing in it, the vanitie of it. He lookes o're his former life as a danger well past, and would not hazard himselfe to beginne againe. His lust was long broken before his body, yet he is glad this temptation is broke too, and that hee is fortified from it by this weakenesse. The next doore of death sads him not, but he expects it calmely as his turne of Nature: and feares more his recoyling back to childishnesse then dust. All men looke on him as a common Father, and on old age for his sake, as a reverent thing. His very presence, and face puts vice out of countenance, and makes it an *indecorum* in a vicious man.

He

Hee practiſes his experience on youth without the harſhneſſe of reproofe, and in his counſell his good company. Hee ha's ſome old ſtories ſtill of his own ſeeing to confirme what he ſayes, and maks them better in the telling: yet is not troubleſome neither with the ſame tale againe, but remembers with them, how oft hee ha's told them. His old ſayings and morals ſeeme proper to his beard: and the poetry of *Cato* do's well out of his mouth, and he ſpeakes it, as if hee were the Author. Hee is not apt to put the boy on a yonger man, nor the foole on a Boy, but can diſtinguiſh gravity from a ſowre looke,

and

d the leſſe teſty he is, the
ore regarded. You muſt par-
on him if he like his owne
mes better then theſe, be-
uſe thoſe things are follies
o him now that were wiſe-
ome then; yet he makes us
f that opinion too, when we
ee him, and conjecture thoſe
imes by ſo good a Relicke.
He is a man capable of a deare-
neſſe with the youngeſt men;
yet he not youthfuller for
hem but they older for him,
nd no man credits more his
cquaintance. *He* goes away
at laſt to ſoone whenſoever,
with all mens ſorrow but his
owne, and his memory is
freſh, when it is twice as
old.

30. *A Gallant.*

IS one that was borne and shapt for his Cloathes: and if *Adam* had not falne, had liv'd to no purpose: Hee gratulates therefore the first sinne; and fig-leaves that were an occasion of bravery. *His* first care is his dresse, the next his body, and in the uniting of these two lyes his soule and its faculties. *Hee* observes London trulier then the Termes; and his businesse is the Street, the Stage, the Court, and those places where a proper man is best showne. If hee bee qualified in gaming extraordinary, he

is

ſo much the more gentle
d compleate, and hee
ares the beſt oathes for the
poſe. Theſe are a great
rt of his diſcourſe, and he
as curious in their new-
eſſe as the fashion. His o-
er talke is Ladies, and ſuch
retty things, of ſome jeſt
e Play. His Pick-tooth
ares a great part in his diſ-
ourſe, ſo does his body;
he upper parts whereof are
s ſtarcht as his linnen, and
perchance uſe the ſame Laun-
reſſe. He ha's learn to ruſ-
le his face from his Boote,
nd takes a great delight in
is walke to heare his Spurs
ingle. Though his life paſſe
ſomewhat ſlidingly, yet hee

ſeemes

seemes very carefull of
time, for hee is still draw
his Watch out of his Poc
and spends part of his ho
in numbring them. He is
never serious but with
Taylor, when hee is in co
spiracy for the next devi
He is furnisht with his le
as some wanderer with Se
mons, some three for
Congregations, one especi
ly against the Scholler, a m
to him much ridiculous,
whom hee knowes by no o
ther definition, *but silly fellow*
in blacke. Hee is a kinde o
walking Mercers Shop, an
shewes you one Stuffe to day,
and another to morrow, a
ornament to the roomes he

comes

mes in, as the faire Bed
d Hangings bee; and is
erely ratable accordingly,
tie or an hundred Pound as
s suit is. His maine ambiti-
is to get a Knight-hood,
d then an old Lady, which
he be happy in, he fils the
age and a Coach so much
nger. Otherwise, himselfe
nd his cloathes grow stale
ogether, and hee is buryed
ommonly ere he dyes in the
Gaole, or the Countrey.

---

31. *A Constable*

IS a Vice-roy in the street,
and no man stands more
upon't that hee is the Kings
Officer.

Officer. His Iurisdiction extends to the next stocks, where his Commission for the heeles onely, and sees the rest of the body at liberty. He is a Scar-crow to that Alehouse, where he drinkes his mornings draught, and apprehends a Drunkard for not *standing in the King's Name*. Beggers feare him more then the Iustice, and as much as the Whipstocke, whom hee delivers over to subordinate Magistrates, the Bride-well-man, and the Beadle. Hee is a great stickler in the tumults of double Iugs, and ventures his head by his Place, which is broke many times to keepe whole the

ace. He is never so much in
s majestie, as in his night
atch, where hee sits in his
Chaire of State, a Shop-stall,
nd inviron'd with a guard of
alberts, examines all paſ-
engers. He is a very carefull
man in his Office, but if hee
ay up after Midnight, you
ſhall take him napping.

32. *A Flatterer*

IS the picture of a friend,
and as pictures flatter many
times, ſo he oft ſhewes fairer
then the true ſubſtance: His
looke, converſation, compa-
ny, and all the outwardneſſe
of friendſhip more pleaſing
by odds, for a true friend dare
take

take the libertie to be ſometimes offenſive, whereas hee is a great deale more cowardly, and will not let the leaſt hold goe, for feare of loſing you. Your meere ſowre looke affrights him, and makes him doubt his caſheering. And this is one ſure marke of him, that he is never firſt angry, but ready, though upon his owne wrong, to make ſatisfaction. Therefore hee is never yok't with a poor man, or any that ſtands on the lower ground, but whoſe fortunes may tempt his paines to deceive him. *Him* hee learnes firſt, and learnes well, and growes perfitter in his humours, then himſelfe, and by this

his doore enters upon his Soule: of which he is able at laſt to take the very print and marke, and faſhion his owne by it like a falſe key to open all your ſecrets. All his affections jumpe even with yours: hee is before hand with your thoughts, and able to ſuggeſt them unto you. He will commend to you firſt, what he knows you like, and hath alwayes ſome abſurd ſtory or other of your enemy, and then wonders how your two opinions ſhould jump in that man. Hee will aske your counſell ſometimes, as a man of deep judgement, and 'a's a ſecret of purpoſe to

discloſe you, & whatſoeve
you ſay, is perſwaded. He
liſtens to your words with
great attention, and ſome-
times will object that you
may confute him, and then
proteſts hee never heard ſo
much before. A piece of wit
burſts him with an over-
flowing laughter, and hee
remembers it for you to all
companies, and laughes a-
gaine in the telling. Hee is
one never chides you but
for your vertues, as, *You are
too good, too honeſt, too religi-
ous*; when his chiding may
ſeeme but the earneſter
commendation, and yet
would faine chide you out
of them too: for your vice

is

s the thing hee ha's uſe of, nd wherein you may beſt ſe him, and hee is never more active then in the worſt diligences. Thus at laſt he poſſeſſes you from your ſelfe, and then expects but his hire to betray you. And it is a happineſſe not to diſcover him; for as long as you are happy, you ſhall not.

33. *A downeright Scholler*

IS one that ha's much learning in the Ore, unwrought, and untryde, which time and experience faſhions and refines. He is good mettall in the inſide,

though rough & unscour'd without, and therefore hated of the Courtier, that is quite contrary. The time ha's got a veine of making him ridiculous, and men laugh at him by tradition, and no unlucky absurditie, but is put upon his profession, & done like a Scholler. But his fault is onely this, that his minde is somewhat too much taken up with his mind, and his thoughts not loaden with any carriage besides. He ha's not put on the quaint Garb of the Age which is now a mans *Imprimis and all the Item.* He ha's not humbled his Meditations to the industry of Com-

plement,

plement, nor afflicted his brain in an elaborate legge. His body is not set upon nice Pins, to be turning and flexible for every motion, but his scrape is homely, & his nod worse, Hee cannot kisse his hand and cry *Madame*, nor talke idly enough to beare her company. His smacking of a Gentlewoman is somewhat too savory, and he mistakes her nose for her lip. A very Woodcocke would puzzle him in carving, and hee wants the logicke of a Capon. He ha's not the glib faculty of sliding over a tale, but his words come squeamishly out of his mouth, and the

laughter commonly before the jeſt. He names this word Colledge too often, and his diſcourſe beats too much on the Vniverſitie. The perplexitie of mannerlineſſe will not let him feed, and he is ſharpe ſet at an argument when hee ſhould cut his meat. Hee is diſcarded for a gameſter at all games but one & thirty, and at tables he reaches not beyond *Doublets*. His fingers are not long and drawne out to handle a Fiddle, but his fiſt is cluncht with the habite of diſputing. Hee aſcends a Horſe ſomwhat ſiniſterly, though not on the left ſide, and they both goe jogging in griefe together. He is ex-

ceedingly cenſur'd by the Innes a Court men, for that hainous vice being out of faſhion. He cannot ſpeake to a Dog in his owne Dialect, and underſtands Greek better then the language of a Faulconer. He ha's beene uſed to a darke roome, and darke Clothes, and his eyes dazzle at a Satin Suit. The Hermitage of his Study, ha's made him ſomewhat uncouth in the world, and men make him worſe by ſtaring on him. Thus is he ſilly and ridiculous, and it continues with him for ſome quarter of a yeare, out of the Vniverſitie. But practiſe him a little in men,

and brush him o're with good company, and he shall out-ballance those glisterers as far as a solid substance does a feather, or Gold Gold-lace.

34. *A high spirited man*

IS one that lookes like a proud man, but is not: you may forgive him his looks for his worth sake, for they are only too proud to be base. One whom no rate can buy off from the least piece of his freedome, and make him disgest an unworthy thought an houre. He cannot crouch to a great man to possesse him, nor fall low to the earth, to rebound

never

never ſo high againe. Hee ſtands taller on his owne bottome, then others on the advantage ground of fortune, as having ſolidly that honour, of which Title is but the pomp. He does homage to no man for his great ſtyles ſake, but is ſtrictly juſt in the exaction of reſpect againe, and will not bate you a Complement. He is more ſenſible of a neglect then an undoing, and ſcornes no man ſo much as his ſurly threatner. A man quickly fired, & quickly laid downe with ſatisfaction, but remits any injury ſooner then words. Onely to himſelf he is irreconcile-

able, whom he never forgives a disgrace, but is still stabbing himselfe with the thought of it, and no disease that he dies of sooner. He is one had rather perish, then be beholding for his life, & strives more to bee quit with his friend then his enemy. Fortune may kill him, but not deject him, nor make him fall into an humbler key then before, but he is now loftier then ever in his owne defence, you shall heare him talke still after thousands; and he becomes it better, then those that have it. One that is above the World and its drugery, and cannot pull

downe

downe his thoughts to the pelting buſineſſes of life. He would ſooner accept the Gallowes then a meane trade, or any thing that might diſparage the height of man in him, and yet thinkes no death comparably baſe to hanging neither. One that will doe nothing upon command, though he would doe it otherwiſe: and if ever hee doe evill, it is when he is dar'd to it. He is one that if fortune equall his worth puts a luſter in all preferment, but if otherwiſe he be too much croſt, turnes deſperately melancholy, and ſcornes mankinde.

35. *A plaine Country Fellow*

IS one that manures his ground well, but lets him selfe lie fallow and untill'd. Hee ha's reason enough to doe his businesse, and not enough to bee idle or melancholy. Hee seemes to have the *punishment of Nebuchadnezzar*: for his conversation is among beasts, and his tallons none of the shortest, onely he eates not grasse, because he loves not sallets. His hand guides the Plough, and the Plough his thoughts, and his ditch and Land-marke is the very

ry mound of his meditati-
ons. *He* expoſtulates with
his Oxen very underſtand-
ingly, and ſpeakes *Gee* and
Ree better then *Engliſh*.
His minde is not much
diſtracted with objects:
but if a good fat Cowe
come in his way, he ſtands
dumbe and aſtoniſht, and
though his haſte bee ne-
ver ſo great, will fixe here
halfe an houres contem-
plation. *His* habitation is
ſome poore Thatcht roofe
diſtinguiſht from his Barne,
by the loope-holes that let
out ſmoak, which the raine
had long ſince waſht tho-
row, but for the double ſee-
ling of Bacon on the inſide

which

which ha's hung there from his Grandfires time, and is yet to make raſhers for poſterity. His Dinner is his other worke, for he ſweats at it as much as at his labour; he is a terrible faſtner on a piece of Beefe, and you may hope to ſtave the Guard off ſooner. His religion is a part of his Copy-hold, which hee takes from his Land-lord, and referres it wholly to his diſcretion. Yet if hee give him leave, hee is a good Chriſtian to his power (that is) comes to Church in his beſt clothes, and ſits there with his Neighbours, where hee is capable onely of two

Pray-

Prayers, for raine, and faire weather. Hee apprehends Gods bleſſings onely in a Good Yeare, or a fat paſture, and never prayſes him but on *good ground*. Sunday hee eſteemes a day to make merry in, and thinkes a Bag-pipe as eſſentiall to it, as Evening-Prayer, where hee walkes very ſolemnly after ſervice with his hands coupled behinde him, and cenſures the dauncing of his Pariſh. His complement with his Neighbour, is a good thumpe on the backe; and his ſalutation, commonly ſome blunt Curſe. Hee thinks nothing to be vices,

but

but Pride and all ill husbandry, from which he will gravely dissuade the youth, and ha's some thrifty *Hob*nayle Proverbs to Clout his discourse. *He* is a niggard all the Weeke except onely Market-day, where if his Corne sell well, hee thinkes hee may be drunke with a good Conscience. *His* feete never stinke so unbecommingly, as when hee trots after a Lawyer in Westminster-hall, and even cleaves the ground with harde scraping, in beseeching his Worship to take his money. *Hee* is sensible of no calamity but the burning of a Stack of

Corne,

Corne, or the overflowing of a Medow, and thinks *Noahs* Flood the greateſt Plague that ever was, not becauſe it Drowned the World, but ſpoyl'd the graſſe. For Death hee is never troubled, and if he get in but his Harveſt before, let it come when it will, he cares not.

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36. *A meere Gull Citizen*

IS one much about the ſame modell, and pitch of braine that the Clowne is, only of ſomewhat a more polite, and fynicall Ignorance,

rance, and as fillily ſcornes him, as he is fillily admir'ed by him. The quality of the City hath afoorded him ſome better dreſſe of cloathes and language, which he uſes to the beſt advantage, and is ſo much the more ridiculous, His chiefe education is the viſits of his Shop, where if Courtiers, and fine Ladies reſort, hee is infected with ſo much more eloquence, and if he catch one word extraordinary, weares it for ever. You ſhal heare him mince a compliment ſometimes that was never made for him: & no man payes dearer for good

words

words, for he is oft payed with them. He is ſuted rather fine, then in the faſhion, and ha's ſtill ſomething to diſtinguiſh him from a Gentleman, though his doublet coſt more: eſpecially on Sundayes, Bridegroome-like, where he carries the ſtate of a very ſolemne man, and keepes his Pew as his Shop: and it is a great part of his devotion, to feaſt the Miniſter. But his chiefeſt gueſt is a Cuſtomer, which is the greateſt relation hee acknowledges; eſpecially, if you be an honeſt Gentleman, that is, truſt him to coozen you enough. His friend

friendships are a kinde of Gossiping friendships, and those cómonly within the circle of his Trade, wherein he is carefull principally to avoyd two things, that is poore men, & suretyships. He is a man will spend his sixe-pence with a great deale of imputation, and no man makes more of a pinte of Wine then he. He is one beares a pretty kind of foolish love to Schollers, and to Cambridge especially for Sturbridge Faires sake: and of these all are trewants to him that are not preachers, and of these the lowdest the best: and he is *much ravisht with the noyse*

of

of a rolling tongue. He loves to heare diſcourſes out of his Element, and the leſſe hee underſtands, the better pleas'd, which he expreſſes in a ſmile, and ſome fond Proteſtation. One that do's nothing without his chuck, that is, his Wife, with whom he is billing ſtill in conſpiracy, and the wanconer ſhe is, the more power ſhee ha's over him: and ſhee never ſtoopes ſo low after him, but is the onely woman, goes better of a Widdow then a Maide. In the education of his child no man fearefuller, and the danger he feares, is a harſh ſchoolemaſter, to whom he

is

is alleaging ſtill the weakenes of the body, and payes a fine extraordinary for his mercy. The firſt whipping rids him to the Vniverſity, and from thence rids him againe for feare of ſtarving, and the beſt he makes of him is ſome Gull in pluſh. He is one loves to heare the famous acts of Citizens, whereof the guilding of the Croſſe hee counts the glory of this age: and the foure Prentiſes of London above all the Nine Worthies. He intitles himſelfe to all the merits of his Company, whether Schooles, Hoſpitall or exhibitions, in which hee

is

joynt benefactor, though
oure hundred yeeres agoe,
nd upbraides them farre
nore then thoſe that gave
hem; yet with all this folly
e ha's wit enough to get
wealth, and in that a ſuffi-
ienter man, then he that is
wiſer.

---

37. *A Laſcivious Man*

IS the ſervant, he ſayes, of
many Miſtreſſes, but
ll are but his luſt: to
which onely hee is faith-
full, and none beſides,
nd ſpends his beſt blood,
nd ſpirits in the ſervice.
His ſoule is the Bawde to
his

body, and those that assist him in this nature the nearest to it. No man abuses more the name of love, or those whom hee applies this name to: for his love is like his stomacke to feed on what he loves, and the end of it to surfet & loath: till a fresh appetite rekindle him: and it kindles on any sooner, then who deserve best of him. There is a great deale of malignity in this vice, for it loves still to spoile the best things and a virgin sometimes rather then beauty, because the undoing here is greater, and consequently his glory. No man laughs more

more at his sinne then hee,
or is so extremely tickled
with the remembrance of
it: and he is more violent
to a modest eare, then to
her he deflowrd. A bawdy
jest enters deepe into him,
and whatsoever you speak,
he will draw to bawdry,
and his witte is never so
good as here. His uncha-
stest part is his tongue, for
that commits alwayes,
what hee must act seldo-
mer: and that commits
with all which he acts with
few: for he is his own worst
reporter, and men beleeve
as bad of him, and yet doe
not beleeve him. Nothing
harder to his perswasion,

then a chaste man, no Eunuch, and makes a scoffing miracle at it, if you tell him of a maide. And from this mistrust it is that such men feare marriage, or at least marry such as are of bodies to be trusted, to whom onely they sell that lust which they buy of others, and make their wife a revenew to their Mistris. They are men not easily reformed, because they are so little ill-perswaded of their illnesse, and have such pleas from Man and Nature. Besides it is a jeering and flouting vice, and apt to put jests on the reproover. The pox onely con-

ers them; and that onely
hen it kills them.

38. A Player.

He knows the right use
of the World, where-
hee comes to play a part
nd so away. His life is not
fe, for it is an Action, and
o man need be more wary
n his doings, for the eyes
f all men are upon him.
is profession ha's in it a
inde of contradiction, for
one is more dislik'd, and
et none more applauded,
nd hee ha's this misfor-
une, of some Scholler, too

much wits makes him a foole. He is like our painting Gentle-women, seldome in his owne face, seldomer in his cloathes, and hee pleases, the better hee counterfeits except onely when hee is disguised with straw for gold lace. He do's not only personate on the Stage, but sometime in the street: for he is mark'd still in the habits of a Gentleman. His parts finde him oathes and good words, which he keepes for his ate and Discourse, and makes shew with them of a fashionable companion. He is tragicall on the Stage, but rampant in the Tyring-

 house,

ouse, and sweares oathes here which he never cond. The waiting-women Operators are over-eares in love with him, and Ladies send for him to act in their Chambers. Your Innes of Court men were undone but for him, hee is their chiefe guest and imployment, and the sole Ambiene that makes them Aster-noones men; The Poet only is his Tyrant, and hee is bound to make his friends friend drunk at his charges. Shrove-tuesday hee feares as much as the Bawds, and Lent is more damage to him then the Butcher. Hee was never so much discre-

 dited

39. A Detractor.

IS one of a mord cunning and active envie; wherewith he gnaws not foolishly himselfe, but throwes it abroad, and would have it blister others. He is commonly some weake-parted fellow, and worse-minded, yet is strangely ambitious to match others; not by mounting their worth, but bringing them downe with his Tongue to his owne poorenesse. Hee is indeed like the red Dragon that pursued the woman, for when hee cannot overreach another, he opens his

his mouth, and throwes a flood after to drowne him. You cannot anger him worse, then to do well, and hee hates you more bitterly for this, then if you had cheated him of his patrimony with your owne discredit. He is alwayes slighting the generall opinion, and wondring why such and such men should be applauded. *Commend a good Divine, he cryes Postilling; a Philologer, Pedantry; a Poet, Ryming; a Schoolman, dull wrangling; a sharp conceit, Boy-ishnesse; an honest man, Plausibility.* Hee comes to publike things not to learne but to catch;

 and

and if there bee but one *Solœcisme*, that's all hee carryes away. Hee looks on all things with a prepared sowrenesse, and is still furnish't with a *Pish* before hand, or some musty proverbe that disrelishes all things whatsoever. If the feare of the company make him second a commendation, it is like a Law-writ, alwayes with a clause of exception, or to smooth the way to some greater scandall. He will grant you something, and hate more, and thinkating shall in conclusion take away all hee grant. His speech concludes still with an *Oh but*,

 and

and *I could with one thing amended*; and, this one thing shall be enough to face all his former commendations. Hee will be very inward with a man to fish some bad out of him, and make his slanders heere after more authentick, when it is said *a friend reported it*. Hee will inveigle you to naughtinesse, to get your good name into his clutches; and make you drunke to shew your reeling. He passes the more plausibly, because all men have a smatch of this humour, and it is thought frebnes which is malice. If he can say nothing of a man, hee will

ſeeme to ſpeak riddles, as if he could tell ſtrange ſtories if he would; and when he hath rackt his invention to the uttermoſt, thee ends: *But I wiſh him well, and therefore muſt hold my peace.* He is alwayes liſtning and enquiring after men, and ſuffers not a cloake to paſſe by him unexamin'd. In briefe, hee is one that hath loſt all good himſelfe, and is loth to finde it in another.

40.

40. *A rash man*

IS a man too quicke for him selfe: one whose actions put a leg still before his judgement, and out run it. Every hot fancy or passion is the signall that sets him forward: and his reason comes still in the reare. One that ha's braine enough, but not patience to disgest a businesse, and stay the leasure of a second thought. All deliberation is to him a kinde of sloth, and freezing of action, and it shall burne him rather then take cold. He is alwaies resolv'd at first thinking, &

the

the ground hee goes upon is *hap what may*. Thus hee enters not, but throwes himselfe violently upon all things, and for the most part is as violently upon all off againe: and as an obstinate *I will* was the preface to his undertaking: so his conclusion is commonly *I would I had not*, for such men seldome doe any thing that they are not forc'd to take in pieces againe, and are so much further off from doing it, as they have done already. His friends are with him as his Physicians: fought too onely in his sicknesse, & extremity, and to helpe him out of that

mire

mire he hath plung'd himselfe into, for in the suddennesse of his passions hee would heare nothing, and now his ill successe hath layd him, hee heares too late. He is a man still swayed with the first report, and no man more in the power of a pick-thank then he. He is one will fight first, and then expostulate; condemne first, and then examine. He loses his friend in a fit of quarrelling, and in a fit of kindnesse undoes himselfe: And then curses the occasion drew this mischiefe upon him, *and cryes God mercy for it*, and curses againe. His Repentance is

meerely

meerly a rage against him-
selfe, and hee does some-
thing in it selfe to be repen-
ted againe. *Hee* is a man
whom fortune must goe a-
gainst much to make him
happy, for, had he beene
suffer'd his owne way, hee
had beene undone.

41. *A young Gentleman of the Vniversity.*

IS one that comes there
to weare a gowne, and to
say hereafter, he has beene
at the Vniversity. His
Father sent him thither, be-
cause he heard there were
the

the best Fencing and Dancing Schooles, from thence he ha's his Education, from his Tutor the over-sight. The first Element of his knowledge is to be shewne the Colledges, and initiated in a Taverne: by the way, which hereafter he will learne of himselfe. The two markes of his seniority, is the bare Velvet of his gowne, and his proficiency at Tennis, where when hee can once play a Set, he is a Fresh-man no more. His Study ha's commonly handsome Shelves, his Bookes neate silke strings, which he shewes to his Fathers man, and is loth to

untye

unty, or take downe, for feare of misplacing. Vpon foule dayes for recreation hee retyres thither, and looks over the prety booke his Tutor Reades to him, which is commonly some short History, or a piece of *Euphormio*, for which his Tutor gives him Money to spend next day. His maine loytering is at the Library, where he studies Armes and *Bookes of Honour*, and turnes a Gentleman-Critick in Pedigrees. Of all things hee endures not to bee mistaken for a Scholler, and hates a black suit though it bee of Satin. His companion is ordinarily

rily some stale fellow, that
has beene notorious for
an Ingle to gold hatbands,
whom he admires at first,
afterward scornes. If he
have spirit or wit, he may
light of better company,
and learne some flashes of
wit; which may doe him
Knights service in the
Country hereafter. But he
is now gone to the Innes of
Court, where hee studies
to forget, what he learn'd
before, his acquaintance
and the fashion.

42. A weake man.

IS a child at mans estate, one whom nature budled up in haste, and left his best part unfurnish't. The rest of him is growne to bee a man, onely his braine stayes behind. Hee is one that ha's not improov'd his first rudiments, nor attain'd any proficiency by his stay in the world, but wee may speake of him yet, as when hee was in the budde, a good harmelesse nature, a well meaning mind, and no more. It is his misery that he now most wants a Tutor

tor, and is too old to have one. He is two steps above a foole, and a great many moe below a wise-man: yet the foole is oft given him, and by those whom he esteemes most. Some tokens of him are: He loves men better upon relation then experience: for he is exceedingly enamour'd of Strangers, and none quickliera-weary of his friends. Hee charges you at first meeting with all his secrets, and on better acquaintance growes more reserv'd. Indeed he is one that mistakes much his abusers for friends, and his friends for enemies, and he

appre-

apprehend your hate in nothing so much, as in good counsell. One that is flexible with any thing but reasons, and then onely perverse; and you may better intice then perswade him. A servant to every tale and flatterer, and whom the last man still works over. A great affecter of wits & such pretinesses, and his company is costly to him, for he seldome has't it but invited. His friendship commonly is begun in a supper, and lost in lending money. The Taverne is a dangerous place to him, for to drinke and to be drunke, is with him all

one,

one, and his braine is sooner quench't then his thirst. He is drawne into naughtinesse with company, but suffers alone, and the Bastard commonly laid to his charge. One that will be patiently abus'd, and take exceptions a Moneth after when hee understands it, and then be abused again into a reconcilement, and you cannot endeare him more then by coozening him, and it is a temptation to those that would not. One discoverable in all finenesses to all men but himselfe, and you may take any mans knowledge of him better then his owne.

Hee

Hee will promise the same thing to twenty, and rather then deny one, breake with all. One that ha's no power o're himselfe, o're his businesse, o're his friends: but a prey and pitie to all: and if his fortunes once sinke, men quickely cry, Alas, and forget him.

43. *A Tobacco-seller.*

IS the onely man that finds good in it which others brag of, but doe not; for it is meate, drinke, and clothes to him. No man opens his Ware with greater

ſeriouſneſſe, or challenge
your judgement more
the approbation. His ſhop
is the Randevous of ſpi
ting, where men dialogue
with their noſes, and the
communication is ſmoke.
It is the place only where
Spaine is commended, and
prefer'd before England it
ſelfe. He ſhould be well ex-
perienc'd in the world: for
he ha's daily tryall of mens
noſtrils, and none is better
acquainted with humors.
Her is the piecing com-
monly of ſome other trade
which is bawde to his To-
bacco, and that to his wife,
which is the flame that fol-
lowes his ſmoke.

44. *An affected man*

S an extraordinary man, in ordinary things. One at would goe a straine eyond himselfe, and is ta- en in it. A man that over- oes all things with great olemnity of circumstance: nd whereas with more egligence hee might passe etter, makes himselfe, with a great deale of ende- your, ridiculous. The fancy of some odde quaintnesses ave put him cleane beside is Nature, hee cannot bee hat hee would, and hath ost what he was. He is one must be point-blank in eve-

ry trifle, as if his credit and opinion hung upon it: the very ſpace of his armes in an imbrace ſtudied before, and premeditated: and the figure of his countenance, of a Fortnights contriving. *Hee* will not curſe you without booke, and *extempore*, but in ſome choiſe way, and perhaps as ſome Great man curſes. Every action of his, cryes *Doe yee marke mee?* and men doe marke him, how abſurd he is. For affectation is the moſt betraying humour: and nothing that puzzles a man leſſe to finde out then this. All the actions of his life are like ſo many

any things bodg'd in
ithout any naturall ca-
nce, or connexion at all:
ou ſhall tracke him all
orow like a Schoole-
oyes Theame, one piece
om one Author, and this
om another, and joyne all
this generall, that they
e none of his owne: You
all obſerve his mouth not
ade for that tone, nor his
ce for that ſupper: And
is his lucke that his fineſt
ings moſt miſ-become
im. If he affect the Gen-
leman as the humour
oſt commonly lyes that
ay: not the leaſt *puntilio*
f fine man, but hee is
rict in to a haire, even to

their very negligences w
hee cons as rules: He
will not carry a knife wit
him to wound reputation
and pay double a reck
ning, rather then ignobly
question it. And hee is ful
of this *Ignobly* and *Noble*
and *Gentilely*, and this mee
feare to trespasse again
the *Gentile* way, puts him
out most of all. It is a h
mohr runnes thorow ma
things besides, but is an ill
favour'd ostentation in al
and thrives not. And th
best use of such men is, they
are good parts in a play.

45. A Pot-Poet

IS the dregs of wit; yet mingled with good drink may have some relish. His Inspirations are more reall then others; for they doe but faine a god, but hee hath his by him. His verse runs like the Tap; and his invention as the Barrell, ebbs and flowes at the mercy of the spiggot. In thin drinke hee aspires not above a Ballad, but a cup of Sacke inflames him; and sets his Muse and Nose a fire together. The Presse is his Mint, and stampes him now and then a sixe pence or

two in reward of the be-
ſer coyne his Pamphlet.
His workes would ſcarce
ſell for three halfe pence,
though they are given o
for three Shillings, but for
the pretty Title that allures
the Countrey Gentleman:
for which the Printer
maintaines him in Ale a
fortnight. His verſes are
like his clothes miſerable
Cento's and patches, yet
their pace is not altogether
ſo hobbling as an Alma-
nacks. The death of a great
man, or the burning of a
houſe furniſh him with
an argument, and the
nine Muſes are out ſtrait
in mourning gowne, and

Mel-

Melpomene cryes Fire, Fire. His other Poems are but Briefs in Rime, and like the poore Greeks collections to redeeme from captivitie. He is a man now much imployd in commendations of our Navie, and a bitter inveigher against the *Spaniard*. His frequentest Works goe out in single sheets, and are chanted from market to market, to a vile tune, and a worse throat: whil'st the poore Country wench melts like her Butter to heare them. And these are the *Stories of some olden age of Tiburne: or a strange Monster out of Germany*: or sitting in a Bawdy-

dy-house, hee writes *Gods Judgements*. He drops away at last in some obscure painted Cloth, to which himselfe made the Verses, and his life like a Canne too full spills, upon the bench. He leaves twenty shillings on the score, which my Hostesse loses.

46. *A plausible man*

IS one that would faine run an even pathe in the world, and jutt against no man. His endevour is not to offend, and his ayme the generall opinion. His conversation is a kinde of continued Complement, and

his life a practice of manners. The relation hee beares to others, a kinde of fashionable respect, not friendship, but friendlinesse, which is equall to all and generall, and his kindnesses seldome exceed courtesies. Hee loves not deeper mutualities, because he would not take sides, nor hazard himselfe on displeasures, which hee principally avoyds. At your first acquaintance with him hee is exceeding kinde and friendly, and at your twentieth meeting after, but friendly still. He hath an excellent command over his patience and tongue, espe-

cially the laſt, which hee accommodates alwaies to the times and perſons, and ſpeakes ſeldome what is *ſincere*, but what is *civill*. He is one that uſes all companies, drinkes all healths, and is reaſonable coole in all Religions. He conſiders who are friends to the company, and ſpeakes well where hee is ſure to heare of it againe. He can liſten to a fooliſh diſcourſe with an applauſive attention, and conceale his Laughter at *Non-ſenſe*. Silly men much honour and eſteeme him, becauſe by his faire reaſoning with them as with men of underſtan-

ding, he puts them into an erronious opinion of themselves, and makes them forwarder hereafter to their owne discovery. Hee is one rather well thought on then belov'd, and that love hee has, is more of whole companies together then any one in particular. Men gratifie him notwithstanding with a good report, and what-ever vices he ha's besides, yet having no enemies, he is sure to be an honest fellow.

47. *A Bowling-Alley*

IS the place where there are three things thrown away

away beſides Bowls, to wit, time, money and curſes, and the laſt ten for one. The beſt ſport in it, is the Gameſters, and he enjoyes it, that lookes on and hath not. It is the Schoole of wrangling, and worſe than the Schooles, for men will cavill here for an hairs breadth, and make a ſtirre where a ſtraw would end the controverſie. No Anticke ſcrewes mens bodies into ſuch ſtrange poſtures, and you would think them here ſenſeles, to ſpeake ſenſe to their Bowle, and put their truſt in intreaties for a good caſt. The Betters are the factious noyſe of the

Alley,

Alley, or the Gamesters Beadsmen that pray for them. They are somewhat like those that are cheated by great men, for they lose their money & must say nothing. It is the best discovery of humours, especially in the losers, where you have fine variety of impatience, whil'st some fret, some rail, some sweare, and others more ridiculously comfort themselves with Philosophy. To give you the Morall of it, It is the Emblem of the world, or the worlds ambition: where most are short, or over, or wide or wrong-Byas't, and some few justle into the Mistris

Fortune.

Fortune. And it is here as in the Court, where the neereſt are moſt ſpighted, and all blowes aym'd at the Toucher.

48. *The Worlds wiſe Man*

IS an able and ſufficient wicked man, it is a proofe of his ſufficiency that hee is not called wicked, but wiſe. A man wholy determin'd in himſelfe and his owne ends, and his inſtrument herein any thing that will doe it. His friends are a part of his engines, and as they ſerve to his workes, us'd or laid by. Indeed

deed hee knowes not this thing of friend, but if hee give you the name, it is a ſigne he ha's a plot on you. Never more active in his buſineſſes, then when they are mixt with ſome harme to others: and 'tis his beſt play in this Game to ſtrike off and lie in the place. Succeſſeful commonly in theſe undertakings, becauſe he paſſes ſmoothly thoſe rubs which others ſtumble at, as Conſcience and the like: and gratulates himſelfe much in this advantage: Oathes and falſhood he counts the neereſt way, and loves not by any meanes to goe about. Hee

ha's many fine quips at this folly of plaine dealing, but his *tush* is greateſt at Religion, yet hee uſes this too, and Vertue, and good Words, but is leſſe dangerouſly a Divell then a Saint. Hee aſcribes all honeſty to an unpractis'dneſſe in the World: and Conſcience a thing meerely for Children. Hee ſcornes all that are ſo filly to truſt him, and onely not ſcornes his enemy; eſpecially if as bad as himſelfe: He feares him as a man well arm'd, and provided, but ſets boldly on good natures, as the moſt vanquiſhable. One that ſeriouſly admires thoſe worſt

Princes,

Princes, as *Sforza*, *Borgia*, and *Richard* the third: and cals matters of deep villany *things of difficulty*. To whom murthers are but resolute *acts*, and *Treason a businesse of great consequence*. One whom two or three Countries make up to this compleatnesse, and he hath travelled for the purpose. His deepest indearement is a communication of mischiefe, and then onely you have him fast. His conclusion is commonly one of these two, either a great Man, or hang'd.

49. *A Chirurgion.*

IS one that ha's some businesse about his Building

ding or little house of m
whereof Nature is as i
were the Tyler, and he
the Playsterer. It is ofte
out of reparations, than a
old Parsonage, and then
hee is set on worke to patch
it againe. Hee deales mo
with broken Commodi
ties; as a broken Head
a mangled face; and his
gaines are very ill got; for
he lives by the hurts of the
Common-wealth. He dif
fers from a Physician as
fore do's from a disease, o
the sicke from those that
are not whole, the one dis-
tempers you within, the
other blisters you without.
Hee complaines of the de-

cay

cay of Valour in these dayes, and sighes for that flashing Age of Sword and Buckler; and thinkes the Law against Duels, was made meerly to wound his Vocation. Hee had beene long since undone, if the charity of the Stewes had not relieved him, from whom he hath his Tribute as duely as the Pope, or a wind-fall sometimes from a Taverne, if a quart Pot hit right. The rarenesse of his custome makes him pittilesse when it comes: and hee holds a patient longer then our Courts a Cause. *Hee tells you what danger you had beene in, if he had*

staid

staid but a minute longer; and though it bee but a prickt finger, hee makes of it much matter. He is a reasonable cleanely man, considering the Scabs hee hath to deale with, and your finest Ladies now and then are beholding to him for their best dressings. He curses old Gentlewomen, & their charity that makes his Trade their Almes, but his envie is never stirr'd so much, as when Gentlemen goe over to fight upon Calice Sands: whom hee wishes drown'd e're they come there, rather then the French shall get his Custome.

50. *A Prophane man*

IS one that denies God as farre as the Law gives him leave, that is, onely does not say so in downe-right Termes, for so farre hee may goe. A man that does the greatest sinnes calmely, and as the ordinary actions of life, and as calmely discourses of it againe. Hee will tell you his businesse is to breake such a Commandement, and the breaking of the Commandement shall tempt him to it. His words are but so many vomitings cast up to the loathsomenesse of

the

the hearers, onely those of his company loath it not. Hee will take upon him with oathes to pelt some tenderer man out of his company, and makes good sport at his conquest o're the Puritan foole. The Scripture supplies him for jests, and hee reades it of purpose to bee thus merry. He will proove you his sin out of the Bible, and then aske if you will not take that Authoritie: He never sees the Church but of purpose to sleepe in it: or when some silly man preaches with whom he meanes to make sport, and is most jocund in the Church. One

that

hat nick-names Clergy-
nen with all the termes of
eproch, as *Rat*, *Black-coate*,
nd the like which hee will
e ſure to keepe up, and ne-
er calles them by other.
That ſings Pſalms when he
s drunke, and cryes God
nercy in mockery; for
nce muſt doe it. Hee is
one ſeemes to dare God
n all his actions, but in-
deed would out-dare the
opinion of him, which
would elſe turne him de-
ſperate: for Atheiſme is
the refuge of ſuch ſinners,
whoſe repentance would
he onely to hang them-
ſelves.

52. A Contemplative Man

IS a Scholler in this great Universitie the World, and the same, his Booke and Study. Hee cloysters not his Meditations in the narrow darkenesse of a Roome, but sends them abroad with his eyes, and his Braine-travells with his Feet. He lookes upon Men from a high Tower, and sees him trulyer at this distance in his Infirmities and poorenesse. He scornes to mixe himselfe in mens actions, as he would to act upon a Stage, but sits a-

oft on the Scaffold a cen-
ring Spectator. He will
ot loſe his time by being
uſie, nor make ſo poore a
ſe of the world, as to hug
nd embrace it. Nature ad-
nits him as a partaker of
er Sports, and askes his
pprobation as it were of
er owne Workes, and va-
ietie. Hee comes not in
Company, becauſe hee
would not be ſolitary, but
indes Diſcourſe enough
with himſelfe, and his
owne thoughts are his ex-
ellent play-fellowes. Hee
ooks not upon a thing as
yawning ſtranger at no-
elties; but his ſearch is
more myſterious and in-

ward, and hee ſpels Hea
ven out of earth. Hee knit
his obſervations together
and makes a Ladder o
them all to climbe to God
He is free from vice, becauſ
he hath no occaſion to im
ploy it, and is above thoſ
ends that makes men wick
ed. Hee ha's learnt all ca
heere bee taught him, and
comes now to Heaven to
ſee more.

52. *A Shee preciſe Hypocrite*

IS one in whom good
Women ſuffer, and have
their truth miſ-interpreted
by her folly.

hee is one, ſhe knowes not
hat her ſelfe if you aske
r, but ſhee is indeed one
at hath taken a toy at the
ſhion of religion, and is
amour'd of the New-
ngle. Shee is a Non-
nformiſt in a cloſe Sto-
acher and Ruffe of *Ge-*
va Print, and her puritie
onſiſts much in her Lin-
en. She hath heard of the
ag of Rome, and thinks
a very ſluttiſh Religi-
n, and rayles at the *Whoore of Babylon* for a ve-
y naughty Woman. Shee
ath left her Virginitie as a
elique of Popery, and
arries in her Tribe with-
ut a Ring. Her devotion

at the Church is much
the turning up of her ey
and turning downe
leafe in her Booke, wh
ſhee heares nam'd *Ch*
ter and *Verſe*. When ſh
comes home, ſhee co
mends the Sermon for
Scripture, and two hour
She loves preaching be
ter then praying, and
Preachers, Lecturers, a
thinkes the Weeke day
Exerciſe farre more edi
ing then the Sunday
Her oftneſt Goſſippings
Sabbath-dayes journeye
where (though an en
my to ſuperſtition) ſh
will goe in Pilgrimage fi
mile to a ſilenc'd Mi

er, when there is a bet-
r Sermon in her owne
arish. Shee doubts of
e Virgin Marie's Salva-
on, and dares not Saint
er, but knowes her owne
lace in heaven as per-
ctly, as the Pew shee
's a key too. Shee is so
ken up with Faith, shee
ath no roome for Chari-
e, and understands no
ood Workes, but what
e wrought on the Sam-
ler. Shee accounts no-
hing Vices but Superfti-
ion, and an Oath, and
hinkes Adultery a leſſe
ime, then to *ſweare by*
y *Truely*. Shee rayles
t other Women by the

names of *Iezabel* and *Dalilah*: and calls her own daughters *Rebecca* and *Abigal*, and not *Anne* but *Hannah*. Shee suffers them not to learne on the Virginals, because of their affinitie with the Organs, but is reconcil'd to the Bells for the Chymes sake, since they were reform'd to the tune of a Psalme. She overflowes so with the Bible, that shee spils it upon every occasion, and will not Cudgell her Maides without Scripture. It is a question whether shee is more troubled with the Divell, or the Divell with her: shee is alwayes challenging and da-

ing him, and her weapon
the *Practice of Pietty*. No-
hing angers her so much,
s that Women cannot
reach, and in this point
nely thinkes the *Browniſt*
rroneous: but what shee
annot at the Church, shee
loes at the Table, where
hee prattles more then any
gainst sense, and Anti-
hriſt, till a Capons wing
ilence her. Shee expounds
he Priests of *Baal*, reading
Miniſters, and thinks the
Salvation of that Pariſh as
desperate as the Turkes.
Shee is a maine derider to
her capacitie of those that
are not her Preachers, and
censures all Sermons but

bad ones. If her Husband be a Tradesman, shee helps him to customers, howsoever to good cheere, and they are a most faithfull couple at these meetings: for they never faile. Her Conscience is like others. Lust never satisfied, and you might better answer *Scotus* then her Scruples. Shee is one that thinkes shee performes all her duty to God in hearing, and shewes the fruits of it in talking. Shee is more fiery against the May-pole then her Husband, and thinks hee might doe a *Phinees* his act to breake the pate of the Fiddler. She is an ever-

lasting

lasting Argument; but I am weary of her.

53. *A Scepticke in Religion*

IS one that hangs in the ballance with all sorts of opinions, whereof not one but stirres him, and none swayes him. A man guiltier of credulity then hee is taken to bee; for it is out of his beleefe of every thing, that hee fully beleeves nothing. Each Religion scarres him from it's contrary: none perswades him to it selfe. Hee would be wholly a Christian, but that he is some-

thing of an Atheiſt, and wholly an Atheiſt, but that hee is partly a Chriſtian; and a perfect Heretick, but that there are ſo many to diſtract him. He findes reaſon in all opinions, truth in none: indeed the leaſt reaſon perplexes him, and the beſt will not ſatisfie him. Hee is at moſt a confus'd and wilde Chriſtian, not ſpecializ'd by any forme, but capable of all. He uſes the Lands Religion, becauſe it is next him, yet he ſees not why he may not take the other, but he chuſes this, not as better, but becauſe there is not a pin to chooſe. He finds doubts

and

and ſcruples better then reſolves them, and is alwayes too hard for himſelfe. His learning is too much for his braine; and his judgement too little for his learning, and his over-opinion of both ſpoiles all. Pity it was his miſchance of being a Scholler; for it do's only diſtract and irregulate him & the world by him. He hammers much in generall upon our opinions uncertaintie, and the poſſibility of erring makes him not venture on what is true. He is troubled at this naturalneſſe of Religion to Countries, that Proteſtantiſme ſhould bee borne ſo

in

in England, and Popery abroad, and that fortune and the Starres ſhould ſo much ſhare in it. He likes not this connexion of the Common-weale, and Divinity, and feares it may be an Arch-practice of State. In our differences with Rome he is ſtrangely unfix't, and a new man every new day, as his laſt diſcourſe, Books, Meditations tranſport him. Hee could like the gray haires of Popery, did not ſome dotages there ſtagger him, he would come to us ſooner, but our new name affrights him. He is taken with their Miracles, but doubts an impoſture;

posture; he conceives of our Doctrine better; but it seemes too empty and naked. Hee cannot drive into his fancy the circumscription of Truth to our corner, and is as hardly perswaded to thinke their old Legends true. He approves wel of our Faith, and more of their workes, and is sometimes much affected at the zeale of Amsterdam. His conscience interposes it selfe betwxit Duellers, and whilst it would part both, is by both wounded. He will somtimes propend much to us upon the reading a good Writer, and at *Bellarmine* recoiles as farre

farre backe againe, and the Fathers juſtle him from one ſide to another. Now *Soſinus* and *Vorſtius* afreſh torture him, and he agrees with none worſe then himſelfe. Hee puts his foot into Hereſies tenderly as a Cat in the water, and pulls it out againe, and ſtill ſomething unanſwer'd delayes him, yet hee beares away ſome parcel of each, and you may ſooner pick all Religions out of him then one. He cannot thinke ſo many wiſe men ſhould be in error, nor ſo many honeſt men out of the way, and his wonder is doubled, when he ſees theſe

oppoſe

oppoſe one another. Hee hates authority as the Tyrant of reaſon, and you cannot anger him worſe then with a Fathers *dixit*, and yet that many are not perſwaded with reaſon, ſhall authorize this doubt. In ſum, his whole life is a queſtion, and his ſalvation a greater, which death only concludes, and then hee is reſolv'd.

54. *An Attourney,*

HIs Ancient beginning was a blue coat, ſince a livery, and his hatching under a Lawyer; whence though but pen-feather'd, hee

hee hath now nested for himself, and with his hoorded pence purchast an Office. Two Deskes, and a quire of paper set him up, where he now sits in state for all commers. Wee can call him no great Author, yet hee writes very much, and with the infamy of the Court is maintain'd in his Libels. Hee ha's some smatch of a Scholler, and yet uses Latine very hardly, and lest it should accuse him, cuts it off in the midst, and will not let it speake out. He is contrary to great men, maintained by his followers, that is, his poore country Clients, that wor-

ship

ſhip him more then their Landlord, and be they never ſuch churles, he lookes for their courteſie. He firſt racks them ſoundly himſelfe, and then delivers them to the Lawyer for execution. His looks are very ſolicitous, importing much haſte and diſpatch, he is never without his hands full of buſineſſe, that is, of paper. His skin becomes at laſt as dry as his parchment, and his face as intricate as the moſt winding cauſe. He talkes Statutes as fiercely, as if he had mooted ſeven yeares in the Innes of Court; when all his skill is ſtucke in his girdle, or

in

in his office window. Strife and wrangling have made him rich, and he is thankefull to his benefactor, and nourishes it. If he live in a Country village, he makes all his neighbours good Subjects; for there shall be nothing done but what there is law for. His businesse gives him not leave to thinke of his conscience, and when the time, or terme of his life is going out, for Doomes-day hee is secure, for hee hopes hee hath a tricke to reverse judgement.

55. A Coward

IS the man that is commonly most fierce against the Coward, and labouring to take off this suspition from himselfe: for the opinion of valour is a good protection to those that dare not use it. No man is valianter then he in civill company, and where he thinkes no danger may come on it, and is the readiest man to fall upon a drawer, and those that must not strike againe. Wonderfull exceptious and cholerick where he sees men are loth to give him occasion,

and

and you cannot pacifie him better then by quarrelling with him. The hotter you grow, the more temperat man is hee, hee protests hee alwaies honour'd you, and the more you raile upon him, the more he honours you, and you threaten him at last into a very honest quiet man. The sight of a sword wounds him more sensibly then the stroke, for before that come hee is dead already. Every man is his master that dare beate him, and every man dares that knowes him. And he that dare doe this, is the only man can doe much with him: for his

friend

friend hee cares not for, as a man that carries no ſuch terror as his enemy, which for this cauſe only is more potent with him of the two. And men fall out with him of purpoſe to get courteſies from him, and be brib'd againe to a reconcilement. A man in whom no ſecret can be bound up, for the apprehenſion of each danger looſens him, and makes him bewray both the roome and it. He is a Chriſtian meerely for feare of hell fire, and if any Religion could fright him more, would bee of that.

56. A Partiall man

IS the oppoſite extreme to a Defamer, for the one ſpeakes ill falſely, and the other well, and both ſlander the truth. Hee is one that is ſtill weighing men in the ſcale of Compariſons, and puts his affection in the one ballance and that ſwayes. His friend alwayes ſhall doe beſt, and you ſhall rarely heare good of his enemy. Hee conſiders firſt the man, and then the thing, and reſtraines all merit to what they deſerve of him. Commendations hee eſteemes

not

not the debt of Worth, but the requitall of kindneſſe: and if you aske his reaſon, ſhewes his intereſt, and tells you *how much hee is beholding to that Man.* Hee is one that tyes his judgement to the Wheele of Fortune, and they determine giddily both alike. Hee prefers *England* before other countries, becauſe hee was borne there, and *Oxford* before other Vniverſities, becauſe hee was brought up there, and the beſt Scholler there, is one of his owne Colledge and the beſt Scholler there is one of his friends. Hee is a great favourer of great

perſons

persons, and his argument is still that which should be Antecedent, as he is in high place, therefore vertuous, he is prefer'd, therefore worthy. Never aske his opinion, for you shall heare but his faction, and he is indifferent in nothing but Conscience. Men esteeme him for this a zealous affectionate, but they mistake him many times, for hee does it but to bee esteem'd so. Of all men he is worst to write an History, for he will praise a *Sejanus* or *Tiberius*, and for some petty respect of his, all posteritie shall bee coozen'd.

57. A Trumpeter

IS the Elephant with the great Trunke, for hee eates nothing but what comes through this way. His Profeſſion is not ſo worthy as to occaſion inſolence, and yet no man ſo much puft up. His face is as Brazen as his Trumpet, and (which is worſe) as a Fiddlers, from whom hee differeth onely in this, that his impudence is dearer. The Sea of Drinke, and much wind make a ſtorme perpetually to his Cheeks, and his looke is like his noyſe, bluſtering and tem-

peſtuous. He was whilome the ſound of Warre, but now of Peace; yet as terrible as ever, for where ſoere he comes, they are ſure to pay for't. Hee is the common attendant of glittering folks, whether in the Court or Stage, where hee is alwayes the Prologues Prologue. He is ſomewhat in the nature of a Hogſhed, ſhrilleſt when he is emptie; when his belly is full, hee is quiet enough. No man proves life more to bee a blaſt, or himſelfe a bubble and he is like a counterfeit, Bankrupt, thrives beſt when he is blowne up.

58. *A vulgar-spirited Man*

IS one of the heard of the World. One that followes meerely the common cry, and makes it louder by one. A man that loves none but who are publikely affected, *and hee will not bee wiser then the rest of the Towne.* That never ownes a friend after an ill name, or some generall imputation, though hee knowes it most unworthy. That oppoſes to reaſon, *Thus men ſay, and thus moſt doe, and thus the world goes,* and thinkes

this enough to poyse the other. That worship men in place, and those onely, and thinks all a great man speaks, Oracles. Much taken with my Lords jest, and repeats you it all to a syllable. One that justifies nothing out of fashion, nor any opinion out of the applauded way, that thinks certainly all Spaniards and Iesuites very villaines, and is still cursing the Pope and *Spinola*. One that thinkes the gravest Cassocke the best Scholler: and the best Clothes the finest man. That is taken onely with broad and obscoene wit, and hisses any

thing

thing to deepe for him. That cryes *Chaucer* for his Money above all our English Poets: because the voyce hath gone so, and hee hath read none. That is much raviſht with ſuch a Noble mans courteſie, and would venture his life for him, becauſe he put off his Hat. One that is formoſt ſtill to kiſſe the Kings hand, and cryes *God bleſſe his Majeſty* loudeſt. That rayles on all men condemn'd, and out of favour, and the firſt that ſayes *away with the Traytors*: yet ſtruck with much ruth at Executions, and for pitty to ſee a man die,

could kill the Hangman. That comes to London to see it, and the pretty things in it; and the chiefe cause of his journey the Beares: That measures the happines of the Kingdome by the cheapnesse of corne, and conceives no harme of State, but ill trading. Within this compasse too, come those that are too much wedg'd into the world, and have no lifting thoughts above those things; that call to thrive well, to doe well, and preferment only the grace of God. That ayme all Studies at this marke, and shew you poore Schollers as an example to

take heed by, That thinke the Prison and want, a Iudgement for some sinne, and never like well hereafter of a Iayle-bird. That know no other content but wealth, bravery, and the Towne-pleasures; that think all else but idle speculation, and the Philosophers, madmen. In short, men that are carried away with all outwardnesses, shewes, appearances, the streame; the people; for there is no man of worth but ha's a piece of singularitie, and scornes something.

59. A Plodding Student,

IS a kind of Alchymist or Persecutor of Nature, that would change the dull lead of his braine into fine mettle, with successe many times as unprosperous, or at least not quitting the cost, to wit, of his owne Oyle and Candles. He hath a strange forc't appetite to Learning, and to atchive it brings nothing but patience and a body. His Study is not great but continuall, and consists much in the sitting up till after midnight in a rug gowne, and a Night-

Night-cap, to the vanquishing perhaps of some sixe lines: yet what he ha's, he ha's perfect, for he reads it so long to understand it, till he gets it without Booke. Hee may with much industry make a breach into *Logicke*, and arive at some ability in an Argument: but for politer Studies hee dare not skirmish with them, and for poetry accounts it impregnable. His Invention is no more then the finding out of his papers, and his few gleanings there, and his disposition of them is as iust as the bookbinders, a setting or glewing of them together. Hee

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is a great discomforter of young students, by telling them what travell it h'as cost him, and how often his braine turn'd at Philosophy, and makes others feare studying as a cause of Duncery. Hee is a man much given to apothegms which serve him for wit, and seldome breakes any Iest, but which belong'd to some Lacedemonian or Romane in *Lycosthenes*. Hee is like a dull Cariers horse, that wil goe a whole weeke together but never out of a foot-pace: and hee that sets forth on the Saturday shall overtake him.

60. *A ſordid rich man.*

IS a begger of a faire eſtate; of whoſe wealth wee may ſay as of other mens unthriftineſſe, that it ha's brought him to this: when he had nothing, hee liv'd in another kind of faſhion. He is a man whom men hate in his owne behalfe, for uſing himſelfe thus, and yet being upon him ſelf, it is but juſtice; for he deſerves it. Every acceſſion of a freſh heape bates him ſo much of his allowance, and brings him a degree neerer ſtarving. His body had beene long

ſince

since desperate, but for the reparation of other mens tables, where hee hoords meate in his belly for a moneth, to maintaine him in hunger so long. His clothes were never young in our memorie: you might make long Epocha's from them, and put them into the Almanack with the deare yeare, and the great frost, and he is knowne by them longer then his face. He is one never gave almes in his life, and yet is as charitable to his Neighbour as himselfe. Hee will redeeme a penny with his reputation, and lose all his friends to boote: and his

reason

reaſon, is he will not be undone. He never payes any things, but with ſtrictneſſe of law, for feare of which onely he ſteales not. Hee loves to pay ſhort a ſhilling or two in a great ſum, and is glad to gaine that, when he can no more. Hee never ſees friend but in a journey to ſave the charges of an Inne, and then onely is not ſicke: and his friends never ſee him, but to abuſe him. He is a fellow indeed of a kind of frantick thrift, and one of the ſtrangeſt things that wealth can worke.

61. *Pauls Walke*

IS the Lands Epitome, or you may cal it the leſſer Ile of Great Brittaine. It is more then this, the whole worlds Map, which you may heere diſcerne in it's perfect'ſt motion juſtling and turning. It is a heape of ſtones and men, with a vaſt confuſion of Languages, and were the Steeple not ſanctified, nothing liker *Babel*. The noyſe in it is like that of Bees, a ſtrange humming of buzze-mixt of walking tongues and feete: It is a kinde of ſtill roare or loud whiſper

whiſper. It is the great Exchange of all diſcourſe, and no buſines whatſoever but is here ſtirring and a foote. It is the Synod of allpates politicke, ioynted and laid together in moſt ſerious poſture, and they are not halfe ſo buſie at the Parliament. It is the Anticke of tailes to tailes, and backes to backes, and for vizards you need goe no further then faces. It is the Market of young Lecturers, whom you may cheapen here at all rates and fizes. It is the generall Mint of all famous lies, which are here like the legends of Popery, *firſt coyn'd and ſtampt*

in

in the Church. All inventions are emptyed heere, and not few pockets. The beſt ſigne of a Temple in it is, that it is the Theeves Sanctuary, which robbe more ſafely in the Croud, then a wilderneſſe, whilſt euery ſearcher is a buſh to hide them. It is the other expence of the day, after Playes, Taverne, and a Bawdy-Houſe, and men have ſtill ſome Oathes left to ſweare heere. It is the eares Brothell, and ſatisfies their luſt, and ytch. The Viſitants are all men without exceptions, but the principall inhabitants and poſſeſſors, are ſtale

Knights

Knights, and Captaines out of Service, men of long Rapiers, and Breeches, which after all, turne Merchants heere and trafficke for Newes. Some make it a Preface to their Dinner, and travell for a ſtomacke: but thriftier men make it their Ordinary: and boord heere very cheape. Of all ſuch places, it is leaſt haunted with Hobgoblins, for if a Ghoſt would walk more, he could not.

62. *A meere great man*

IS ſo much Heraldry without honour: himſelfe

ſelfe leſſe reall then his Title. His vertue is that hee was his Fathers ſon, and all the expectation of him to beget another. A man that lives meerely to preſerve anothers memory, and let us know who dyed ſo many yeares agoe. One of juſt as much uſe as his Images: onely he differs in this, that hee can ſpeake himſelfe, and ſave the fellow of Weſtminſter a labour: and hee remembers nothing better then what was out of his life: His Grandfather and their acts are his diſcourſe, and hee tells them with more glory then they did them, and it is well

they

they did enough, or elſe he had wanted matter. His other ſtudies are his ſports, and thoſe vices that are fit for Great men. Every vanity of his has his officer, and is a ſerious imployment for his ſervants. Hee talkes loud and bawdily, and ſcurvily, as a part of ſtate, and they heare him with reverence. All good qualities are below him, and eſpecially learning except ſome parcels of the Chronicle, and the writing of his name, which hee learnes to write, not to bee read. He is meerely of his ſervants faction and their inſtrument for their friends

and

and enemies, and is alwaies leaſt thankt for his owne courteſies. They that foole him moſt, doe moſt with him, and hee little thinks how many laugh at him, barehead. No man is kept in ignorance more of himſelfe and men, for he heares nought but flattery, and what is fit to be ſpoken: truth with ſo much preface, that it loſes it ſelfe. Thus hee lives till his Tombe bee made ready, and is then a grave Scarre to poſteritie.

63. *A Cooke.*

THe Kitchin is his Hell, and hee the Divell in it,

it, where his meate and he fry together. His Reve-nues are ſhowr'd downe from the fat of the Land, and hee enterlards his owne greaſe among to helpe the drippings. Cholericke he is, not by nature ſo much as his Art, & it is a ſhrewd temptation that the chop-ping knife is ſo neere. His weapons often offenſive, are a meſſe of hot broth and ſcalding water, and woe be to him that comes in his way. In the Kitchin he will domineere, and rule the roſte, in ſpight of his Maſter, and curſes in the very Dialect of his Cal-ling. His labour is meere

bluſtring

bluſtring and fury, and his Speech like that of Saylers in a Storme, a thouſand buſineſſes at once, yet in all this tumult hee do's not love combuſtion, but will bee the firſt man that ſhall goe and quench it. Hee is never good Chriſtian till a hizzing Pott of Ale ha's ſlak't him, like Water caſt on a firebrand, and for that time he is tame and diſpoſſeſt. His cunning is not ſmall in Architecture, for he builds ſtrange Fabricks in Paſte, Towers and Caſtles, which are offered to the aſſault of valiant teeth, and like *Darius* his Palace in one Banquet demo-

liſh

liſht. He is a pittileſſe murderer of Innocents, and he mangles poore ſoules with unheard of tortures, and it is thought the Martyrs perſecutions were deviſed from hence, ſure wee are, Saint *Lawrence* his Gridiron came out of his Kitchin. His beſt facultie is at the Dreſſer, where hee ſeemes to have great skill in the *Tactikes*, ranking his Diſhes in order Military: and placing with great diſcretion in the fore-front meates more ſtrong and hardy, and the more cold and cowardly in the reare, as quaking Tarts, and quivering Cuſtards, and ſuch milke-

milke-sop Dishes which scape many times the fury of the encounter. But now the second Course is gone up, and he downe into the Seller, where he drinks and sleeps till foure a clocke in the afternoone, and then returnes againe to his Regiment.

64. *A Bold forward Man*

IS a lustie fellow in a crow'd, that's beholding more to his elbow then his leggs, for he do's not go but thrusts well. Hee is a good shuffler in the world wherein he is so oft putting forth

forth, that at length he puts on. He can doe ſome things but dare doe much more, and is like a deſperate ſouldier, who will aſſault any thing where hee is ſure not to enter. He is not ſo well opinion'd of himſelfe, as induſtrious to make other; and thinkes no vice ſo prejudiciall as bluſhing. Hee is ſtill citing for himſelfe, *that a candle ſhould not bee hid under a buſhell*; and for his part, he will be ſure not to hide his, though his candle be but a ſnuffe or Rush-candle. Theſe few good parts he ha's, he is no niggard in diſplaying, and is like ſome needy ſtanning

Goldſmith, nothing in the inner roome, but all on the Cup-boord: If hee be a Scholler, he ha's commonly ſtept into the Pulpit before a degree; yet into that too before he deſerv'd it. Hee never defers Saint *Maries* beyond his regency, and his next Sermon is at *Pauls* Croſſe, and that printed. He loves publike things a-life: and for any ſolemne entertainment he will finde a mouth, find a ſpeech who will. He is greedy of great acquaintance and many; and thinkes it no ſmall advancement to riſe to bee knowne. Hee is one that ha's all the great names at

Court

Court at his fingers ends, nd their lodgings, and with a ſawcy *My Lord* will ſalute the beſt of them. *His* alke at the table like *Benja-mins* meſſe, five times to is part, and no argument huts him out for a quar-ellour. Of all diſgraces hee ndures not to be *Non pluſt*, nd had rather flye for anctuary to *Non ſenſe*, hich few can deſcry, then o nothing which all. *His* oldneſſe is beholden to ther mens modeſtie, hich reſcues him many imes from a Baffle, yet his ace is good Armour, and e is daſht out of any thing ooner then Countenance.

Grosser conceits are puz-
zel'd in him for a race man,
and wiser men, though
they know him, yet take
him in for their pleasure,
or as they would do a Scul-
ler for being next at hand.
Thus preferment at last
stumbles on him, because
he is still in the way. His
Companions that flouted
him before, now envy him,
when they see him come
ready for Scarlet, while
themselves lye Musty in
their old Clothes and Col-
ledges.

65. *A Baker.*

NO man verifies the
Proverbe more, that

it is an Almes-deed to punish him: for his penalty is a Dole, and do's the Beggers as much good as their Dinner. Hee abhors therefore workes of Charitie, and thinkes his Bread cast away when it is given to the poore. He loves not Iustice neither, for the *weighscales sake*, and hates the Clarke of the Market as his Executioner: yet hee finds mercy in his offences, and his Basket onely is sent to Prison. Marry a Pillory is his deadly enemy, and hee never heares well after.

66. *A Pretender to Learning.*

IS one that would make all others more fooles then himselfe; for though he know nothing, he would not have the world know so much. He conceits nothing in Learning but the opinion, which hee seekes to purchase without it, though hee might with lesse labour cure his ignorance, then hide it. Hee is indeed a kinde of *Scholler-Mountebanke*, and his Art, our delusion. Hee is trickt out in all the accoutrements of Learning, and at the

the first encounter none passes better. Hee is oftner in his study, then at his Booke, and you cannot pleasure him better, then to deprehend him. Yet hee heares you not till the third knocke, and then comes out very angry, as interrupted. You finde him in his Slippers, and a Pen in his eare, in which formality he was a sleepe. His Table is spread wide with some Classick *Folio*, which is as constant to it as the Carpet, and hath laine open in the same Page this halfe yeare. His Candle is alwayes a longer sitter up then himselfe, and the boast of his

Window at Midnight, He walkes much alone in the Posture of Meditation, and hath a Booke still before his face in the fields. His pocket is seldome without a *Greeke Testament* or *Hebrew Bible*, which he opens onely in the Church, and that when some stander by lookes over. He hath sentences for Company, some scatterings of *Seneca* and *Tacitus*, which are good upon all occasions. If hee read any thing in the morning, it comes up all at dinner: and as long as that lasts, the discourse is his. He is a great *Plagiary* of Taverne-wit: and comes

to Sermons onely that he may talke of *Austin*. His Parcels are the meere scrapings from Company, yet hee complaines at parting what time he has lost. He is wondrously capricious to seeme a judgement, and listens with a sowre attention, to what he understands not: He talkes much of *Scaliger* and *Causabone*, and the Iesuites, and prefers some unheard of Dutch name before them all. He ha's verses to bring in upon these and these hints, and it shall goe hard but he will wind in his opportunity. He is criticall in a language he cannot

conster, and speaks seldome under *Arminius* in Divinity. His businesse and retirement and caller away is his Study, *and he protests no delight to it comparable.* He is a great Nomenclator of Authors, which hee ha's read in generall in the *Catalogue*, and in particular in the Title, and goes seldome so farre as the *Dedication.* Hee never talkes of any thing but learning, and learnes all from talking. Three incounters with the same men pumpe him, and then he onely puts in, or gravely sayes nothing. He ha's taken paines to be an Asse, though not to be a

Schol-

Scholler, and is at length discovered and laught at.

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67. *A poore man*

IS the most impotent man: though neither blind nor lame, as wanting the more necessary limmes of life, without which limmes are a burden. A man unfenc't and unsheltered from the gusts of the world, which blow all in upon him, like an un-roost house: and the bittereſt thing hee suffers, is his neighbours. All men put on to him a kind of chur-

lisher

liſher faſhion, and even more plauſible natures churliſh to him: as who are nothing advantag'd by his opinion. Whom men fall out with before-hand to prevent frienſhip, and his friends too, to prevent ingagements, or if they owne him, 'tis in private, and a by-roome, and on condition not to know them before company. All vice put together, is not halfe ſo ſcandalous, nor ſets off our acquaintance further, and even thoſe that are not friends for ends, doe not love any deareneſſe with ſuch men: The leaſt courteſies are upbraided to him

and

and himſelfe thank't for none: but his beſt ſervices ſuſpected, as handſome ſharking, and trickes to get money. And we ſhall obſerve it in knaves themſelves, that your beggerlieſt knaves are the greateſt, or thought ſo at leaſt, for thoſe that have witte to thrive by it, have art not to ſeeme ſo. Now a poore man has not vizard enough to maske his vices, nor ornament enough to ſet forth his vertues: but both are naked and unhandſome: and though no man is neceſſitated to more ill, yet no mans ill is leſſe excus'd, but it is thought a kinde of impudence

pudence in him to be vicious, & a presumption above his fortune. His good parts lye dead upon his hands, for want of matter to employ them, and at the best are not commended, but pitied, as vertues ill plac't, and we say of him, *Tis an honest man, but 'tis pitty*: and yet those that call him so, will trust a knave before him. He is a man that ha's the truest speculation of the world, because all men shew to him in their plainest, and worst, as a man they have no plot on, by appearing good to: whereas rich men are entertaind with a more holy day behaviour,

haviour, and see onely the best we can dissemble. He is the onely hee that tries the true strength of wisedome, what it can doe of it selfe without the helpe of fortune: that with a great deale of vertue conquers extremities, and with a great deale more his owne impatience, and obtaines of himself not to hate men.

68. *A Herald*

IS the Spawne, or indeed but the resultancy of Nobilitie, and to the making of him went not a Generation, but a Genealogie. His Trade is Honour

nour, and he ſells it, and gives Armes himſelfe, though hee be no Gentleman. His Bribes are like thoſe of a corrupt Iudge, for they are the prices of blood. Hee ſeemes very rich in diſcourſe, for hee tels you of whole fields of Gold and Silver, O'r and Argent, worth much in French, but in Engliſh nothing. Hee is a great diver in the ſtreames or iſſues of Gentry, & not a by-Channell or Baſtard eſcaps him, yea he do's with them like ſome ſhameleſſe Queane, fathers more children on them, then ever they begot. His Trafficke is a kind

of

of Pedlery-ware, Scutchions, and Pennons and little Daggers, and Lions, such as children esteeme and Gentlemen: but his penny-worths are rampant, for you may buy three whole Brawns cheaper then three Boares heads of him painted. He was sometimes the terrible Coat of *Mars*, but now for more mercifull Battels in the Tilt-yard, where whosoever is victorious, the spoiles are his. He is an Art in England, but in VVales Nature, where they are borne with Heraldry in their mouthes, and each Name is a Pedegree.

69. *The Common Singing Men*

ARe a bad Society, and yet a company of good Fellowes, that roare deepe in the Quire, deeper in the Taverne. They are the eight parts of ſpeech, which goe to the *Syntaxis* of Service, and, are diſtinguiſh't by their noyſes much like Bells, for they make not a Conſort, but a Peale. Their paſtime or recreation is prayers, their exerciſe drinking, yet herein ſo religiouſly addicted that they ſerve God oftneſt when they are drunke. Their humanitie

manity is a legge to the *Residencer*, their learning a *Chapter*, for they learne it commonly before they read it, yet the old *Hebrew* names are little beholden to them, for they mis-call them worse then one another. Though they never expound the Scripture, they handle it much, and pollute the Gospell with two things, their Conversation and their thumbes. Vpon worky dayes, they behave themselves at Prayers as at their pots, for they swallow them downe in an instant. Their Gownes are lac'd commonly with streamings of Ale, the superfluities of a

cup

cup or throat above measure. Their skill in melody makes them the better companions abroad, and their *Anthemes* abler to sing Catches. Long liv'd for the most part they are not, especially the Base, they over-flow their Banke so oft to drowne the Organs. Briefly, if they escape arresting, they die constantly in Gods Service; and to take their death with more patience, they have Wine and Cakes at their Funerall: and now they keepe the Church a great deale better, and helpe to fill it with their bones as before with their noyse.

70. *A Shop-keeper.*

HIs Shop is his well ſtuft Booke, and himſelfe the Title-page of it, or Index. Hee utters much to all men, though he ſels but to a few, and intreats for his owne neceſſities, by asking others what they lacke. No man ſpeakes more and no more, for his words are like his Wares, twentie of one ſort, and he goes over them alike to all commers. Hee is an arrogant Commender of his owne things; for whatſoever hee ſhewes you, is the beſt in the Towne, though

though the worſt in his ſhop. His Conſcience was a thing, that would have layd upon his hands, and he was forc't to put it off: and makes great uſe of honeſty to profeſſe upon. He tells you lyes by rote, and not minding, as the Phraſe to ſell in, and the Language he ſpent moſt of his yeares to learne. He never ſpeakes ſo truely, as when he ſayes *hee would uſe you as his Brother*, for he would abuſe his Brother; and in his Shop thinkes it lawfull. His Religion is much in the nature of his cuſtomers, and indeed the Pander to it: and by a miſ-interpreted ſenſe

of

of Scripture *makes a gaine of his godlineſſe.* He is your ſlave while you pay him ready money, but if hee once be-friend you, your Tyrant, and you had better deſerve his hate then his truſt.

71. *A Blunt man*

IS one whoſe wit is better pointed then his behaviour, & that courſe, and impolliſht, not out of ignorance ſo much as humour. He is a great enemy to the *fine Gentleman*, and theſe things of Complement, and hates ceremony in converſations, as the *Puritan* in Religion.

ligion. Hee distinguishes not betwixt faire and double-dealing, and suspects all smoothnesse for the dresse of knavery. He starts at the encounter of a Salutation as an assault, and beseeches you in choller to forbeare your courtesie. Hee loves not any thing in Discourse that comes before the purpose, and is alwayes suspicious of a Preface. Himselfe falls rudely still on his matter without any circumstance, except he use an *old Proverbe* for an introduction. He sweares old-out-of-date innocent oathes, as *by the Masse, by our Lady*, and such like, and though there

be

be Lords preſent, he cryes *My Maſters.* He is exceedingly in love with his humour, which makes him alwayes profeſſe and proclaime it, and you muſt take what hee ſayes patiently, *becauſe hee is a plaine man.* His nature is his excuſe ſtill, and other mens Tyrant: for he muſt ſpeake his minde, and that is his worſt, and *craves your pardon* moſt injuriouſly for not pardoning you. His ieſts beſt become him, becauſe they come from him rudely and unaffected: and he ha's the lucke commonly to have them famous. Hee is one that will doe

more then hee will ſpeake, and yet ſpeake more then hee will heare: for though he love to touch others, hee is touchy himſelfe, and ſeldome to his owne abuſes replyes but with his Fiſts. He is as ſqueazy of his commendations, as his courteſie, and his good word is like an Elogie in a Satyre. Hee is generally better favour'd then he favours, as being commonly well expounded in his bitterneſſe, and no man ſpeaks treaſon more ſecurely. Hee chides great men with moſt boldneſſe, and is counted for it an honeſt fellow. Hee is grumbling much in the

behalfe of the Common-wealth, and is in prison oft for it with credit. He is generally honest, but more generally thought so, and his downe-rightnesse credits him, as a man not well bended and crookned to the times. In conclusion, he is not easily bad, in whom this quality is nature, but the counterfeit is most dangerous, since hee is disguis'd in a humour, that professes not to disguise.

72. *A handsome Hostesse.*

IS the fairer commendation of an Inne, above the faire Signe, or faire

Lodgings: She is the Loadstone that attracts men of Iron, Gallants and Roarers, where they cleave sometimes long, and are not easily got off. Her Lips are your well-come, and your entertainement her company, which is put into the reckoning too, and is the deareſt parcell in it: No Citizens wife is demurrer then ſhee at the firſt greeting, nor drawes in her mouth with a chaſter ſimper, but you may be more familiar without diſtaſte, and ſhee do's not ſtartle at Bawdry. Shee is the confuſion of a Pottle of Sacke more then would have

beene ſpent elſe-where, and her little lugs are accepted to have her kiſſe excuſe them. Shee may be an honeſt woman, but is not beleev'd ſo in her Pariſh, and no man is a greater Infidell in it, then her Husband.

73. *A Criticke*

IS one that hath ſpeld over a great many of Bookes, and his obſervation is the *Orthography*. He is the Chirurgion of old Authors, & heales the wounds of duſt and ignorance. He converſes much in fragments and *Defunctis multis*, and if hee piece it up with

two Lines, hee is more proud of that Booke then the Author. Hee runnes over all Sciences to peruse their Syntaxis, and thinkes all Learning compris'd in writing Latine. Hee tastes Styles, as some discreeter Palats doe Wine; and tels you which is Genuine, which Sophisticate and bastard. His owne phrase is a *Miscellany* of old words deceas'd long before the *Cæsars*, and entomb'd by *Varro*, and the modern'st man hee followes, is *Plautus*. Hee writes *Omnis* at length, and *quidquid*, and his *Gerund* is most inconformable. Hee is a trou-

troubleſome vexer of the dead, which after ſo long ſparing muſt riſe up to the Iudgement of his *caſtigations*. He is one that makes all Bookes ſell dearer, whil'ſt he ſwells them into *Folio's* with his Comments.

74. *A Sergeant or Catch-pole,*

IS one of Gods Iudgements; and which our Roarers doe onely conceive terrible. Hee is the propereſt ſhape wherein they fancy Satan; for he is at moſt but an Arreſter, and Hell a Dungeon. Hee is the Creditors Hawke, wherewith they ſeaze up-

on flying Birds, and fetch them againe in his Tallons. He is the period of young Gentlemen, or their full stop, for when hee meets with them they can goe no farther. His Ambush is a Shop-Stall, or close Lane, and his Assault is cowardly at your backe. Hee respits you in no place but a Taverne, where hee sells his Minutes dearer then a Clock-maker. The common way to runne from him, is thorow him, which is often attempted and atchieved, and no man is more beaten out of Charitie. Hee is one makes the streete more dangerous

then the High-wayes, and men goe better provided in their walkes then their Iourney. Hee is the first handfell of the young Rapiers of the Templers: and they are as proud of his repulse, as an Hungarian of killing a Turke. He is a moveable Prison, and his hands two Manacles hard to bee fiel'd off. He is an occasioner of disloyall thoughts in the Commonwealth, for he makes men hate the *Kings Name* worse then the Devils.

75. *An ordinarie honeſt Fellow*

IS one whom it cõcernes to be call'd honeſt, for if hee were not this, he were nothing: and yet he is not this neither: But a good dull vicious fellow, that complyes well with the deboſhments of the time, and is fit for it: One that ha's no good part in him to offend his company, or make him to bee ſuſpected a proud fellow: but is ſociably a dunce, and ſociably a drinker. That do's it faire and above boord without legerdemaine, and neither

ſharkes

ſharkes for a cup nor a reckoning. That is kinde or'e his beere, and proteſts hee loves you, and beginnes to you againe, and loves you againe. One that quarrells with no man, but for not pledging him, but takes all abſurdities, and commits as many, and is no tell-tale next morning, though hee remember it. One that will fight for his friend if hee heare him abuſed, and his friend commonly is he that is moſt likely, and hee lifts up many a Iugge in his defence. Hee railes againſt none but cenſurers, againſt whom he thinkes hee railes lawfully, and cenſurers are

all

all thoſe that are better then himſelfe. Theſe good properties qualifie him for honeſty enough, and raiſe him high in the Ale-houſe commendation, who if he had any other good quality, would bee named by that. But now for refuge he is an honeſt man, and hereafter a ſot: onely thoſe that commend him, thinke not ſo, and thoſe that commend him, are honeſt fellowes.

76. *An Vniverſitie Dunne*

IS a Gentlemans follower cheaply purchas'd, for his owne mony ha'd hired

him

him. Hee is an inferiour Credit or of some ten shillings or downe wards, contracted for Horse-hire, or perchance for drinke, too weake to be put in Suite, and he arrests your modesty. Hee is now very expensive of his time, for hee will waite upon your Staires a whole Afternoone, and dance attendance with more patience then a Gentleman-Vsher. Hee is a sore beleaguerer of Chambers, and assaults them sometimes with furious knockes: yet findes strong resistance commonly, and is kept out. Hee is a great complayner of

Schol-

Schollers loytering, for hee is ſure never to finde them within, and yet hee is the chiefe cauſe many times that makes them ſtudy. He grumbles at the ingratitude of men, that ſhunne him for his kindeneſſe, but indeed it is his owne fault, for hee is too great an upbrayder. No man puts them more to their braine then he; and by ſhifting him off, they learne to ſhift in the world. Some chooſe their roomes a purpoſe to avoide his ſurprizals, and thinke the beſt commodity in them his Proſpect. He is like a rejected acquaintance, hunts

thoſe

thoſe that care not for his company, and hee knowes it well enough; and yet will not keepe away. The ſole place to ſupple him, is the Buttery, where hee takes grievous uſe upon your Name, and hee is one much wrought with good Beere and Rhetoricke. Hee is a man of moſt unfortunate voyages, and no Gallant walkes the ſtreets to leſſe purpoſe.

77. *A ſtayed Man*

IS a man. One that ha's taken order with himſelfe, and ſets a rule to thoſe law-

lawlesnesses within him. Whose life is distinct and in Method, and his Actions as it were cast up before. Not loos'd into the Worlds vanities, but gathered up and contracted in his station. Not scatter'd into many pieces of businesses, but that one course he takes, goes through with. A man firme and standing in his purposes, nor heav'd off with each winde and passion. That squares his expence to his Coffers, and makes the Totall first, and then the Items. One that thinks what hee does, and does what he sayes, and foresees what

what hee may doe, before hee purposes. One whose (if I can) is more then anothers assurance, and his doubtfull tale before some mens protestations. That is confident of nothing in futuritie, yet his conjectures oft true Prophesies. That makes a pause still betwixt his care and beliefe, and is not too hasty to say after others: One whose Tongue is strung up like a Clocke till the time, and then strikes, and sayes much when hee talkes little. That can see the Truth betwixt two wranglers; and sees them agree even in that they fall

out

out upon. That ſpeakes no Rebellion in a bravery, or talkes bigge from the ſpirit of Sacke. A man coole and temperate in his paſſions, not eaſily betray'd by his choller: That vies not oath with oath, nor heat with heat: but replies calmly to an angry man, and is too hard for him too. That can come fairely off from Captaines companies: and neither drinke nor quarrell. One whom no ill hunting ſends home diſcontented, and makes him ſweare at his dogs and family. One not haſty to purſue the new Faſhion, nor yet affectedly true to his old round

Bree-

Breeches. But gravely handſome, and to his place, which ſuites him better then his Taylor; Active in the World without diſquiet, and carefull without miſery: yet neither ingulfe in his pleaſures, nor a ſeeker of buſineſſe, but hath his houre for both. A man that ſeldome laughes violently, but his mirth is a cheerefull looke. Of a compos'd and ſetled countenance, not ſet nor much alterable with ſadneſſe or joy. He affects nothing ſo wholly, that he muſt bee a miſerable man when he loſes it: but fore-thinks what will come hereafter, and

ſpares

spares Fortune his thankes and curses. One that loves his credit not this word Reputation; yet can save both without a Duell: whose entertainments to greater men are respectfull, not complementary; and to his friends plaine, not rude. A good Husband, Father, Master: that is without doting, pampring, familiaritie. A man well poys'd in all humours, in whom nature shew'd most *Geometry*, and hee hath not spoyl'd the Worke. A man of more wisedome then wittinesse, and braine then fancy; and abler to any thing then to make Verses.

78. *A Suſpitious, or Iealous Man.*

IS one that watches himſelfe a miſchiefe, and keepes a leare eye ſtill, for feare it ſhould eſcape him. A man that ſees a great deale more in every thing then is to be ſeene, and yet he thinks hee ſees nothing: His owne eye ſtands in his light. He is a fellow commõly guilty of ſome weakneſſes, which he might conceale if hee were careleſſe: Now his over-diligence to hide them, makes men pry the more. Howſoever hee imagines you have found him,

him, and it ſhall goe hard but you muſt abuſe him whether you wil or no. Not a word can bee ſpoke, but nips him ſomewhere: not a jeſt thrown out, but he will make it hitt him; You ſhall have him goe fretting out of company, with ſome twentie quarrels to every man, ſtung and gall'd, and no man knowes leſſe the occaſion then they that have given it. To laugh before him is a dangerous matter, for it cannot bee at any thing, but at him, and to whiſper in his company plaine conſpiracy. *Hee bids you ſpeake out, and hee will answer you*, when you thought not

not of him: Hee expoſtulates with you in paſſion, why you ſhould abuſe him, and explaines to your ignorance wherein, and gives you very good reaſon, at laſt, to laugh at him hereafter. He is one ſtill accuſing others when they are not guilty, and defending himſelfe, when he is not accuſed: and no man is undone more with Apologies, wherein he is ſo elaborately exceſſive, that none will beleeve him, and he is never thought worſe of, then when he hath given ſatisfaction: Such men can never have friends, becauſe they cannot truſt ſo farre: and this

this humour hath this infection with it, it makes all men to them ſuſpicious: In concluſion, they are men alwayes in offence and vexation with themſelves and their neighbours, wronging others in thinking they would wrong them, and themſelves moſt of all, in thinking they deſerve it.

FINIS.

MVSEVM BRITANNICVM